

James Cornway 1695

TWO

TREATISES:

The one

*William R. Williams
New York
1861*

Of Repentance,

The other

Of Christs Temptations.

*Also Sermon on Rom. CXXIII. by Eli. D. of James I.
after Charles Calverley
Governor of Bermuda.*

Penned

By the late faithfull Minister of Gods Word,

DANIEL DYKE, Batchelour

in Divinitie

Minister of Coggeshall, Essex.

Published since his death by his brother

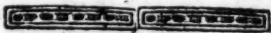
J. D.* Minister of Gods Word.

**Jeremiah Dyke, Minister of Offing. Essex.*

MATH. 3. 2.

Repent: for the Kingdom of God is at hand.

The sixt impression.



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THEATRES

Ms. 10, 1912
Ms. 10, 1912



TO THE RIGHT
HONOURABLE AND
MOST VERTVOVS LADY,
The Lady HARRINGTON.

RIGHT HONOURABLE,



He Lord hath not
left himselfe with-
out many witnesses
to call vpon vs for
the same worke, for
the which this work
doth call. An Ar-
gument that people
are backward, and the duty necessary.
If either the men were more forward, or
the duty lesse important, *Quorsum hac profu-
sio?* To what end were this waste? What
needed this waste of Paper and Inke; nay,

Ms. Schulte, No. 18, 1912

The Epistle Dedicatory.

of the spirits and lungs of Gods messengers, crying *early and late*: if people were not too late in that duty, wherein they cannot be too early? It was not for nothing that our Saviour yokes these two petitions together; *Give vs this day, &c. And forgive vs our trespasses*. Surely, me thinks he teaches vs, that so long as wee haue neede to say *Give*, so long we haue need to say *Forgive*, and that *daily repentance* is as necessary for the soule, as *daily sustenance* for the body. And yet such is the worlds folly, that while they make one to be of an absolute necessity, they shuffle off the other as a matter of indifferency, at least, conceit it not of that *present* necessitie which wee vrge. Most deale with Repentance, as countrey people with Physitians, they loue not to haue to doe with them, till they feare they are gasping their last breath, and conceit as great an efficacie in these five words, *Lord haue mercy vpon me*, spoken with their last breath, for the translation of their soules into heauen, as the Papists do of their five words of consecration, for the transubstantiation of their hosts. Nay, without question

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question many thinke of their repentance before their death, as diuers ridiculously doe of making their wills; That if they make their wils in their health, it is an ominous presage of their death; That because many make not their wills but when they die, therefore they must needs shortly die if they make their wills: The like thinke many of repenting in their life-time, that because most make a it death-bed duty, therefore to doe this duty, will hasten them to their death. And so many fearing it in their life, are denied it at their death. But for the necessity, the worth, the speed of the practice of this duty, I spare to speake ought. It is the summe of the following Treatise. A Treatise not of mine owne; but of his whose labours need not feare the light. Many and worthy indeed are the labours of others, that are extant vpon this argument; and indeed so many, that amongst such a multitude, I should scarce haue aduentured this small Treatise, if the generall gracious acceptance of his former works, which I published, had not made way for it. The kinde
welcome

The Epistle Dedicatory.

welcome that it found at the hands of most, seemed to promise that these present labors should not be fruitlesse. Thereupon I tooke heart both to perfect and to publish this Treatise. And being perfected, I haue made bold to commend it to your Ladiship. By your patronage the worke may receiue *grace from you*; and by your diligent perusall of it, you may receiue increase of *grace from it*. The Lord grace you with all spirituall blessings, till hee bring you to *Glory*, the perfection of *Grace*.

Epping in Essex, April 18.

Your Honours to be commanded,

I E R. DYKE.



A TREATISE OF REPENTANCE.

CHAP. I.

What Repentance is.

Here is no one point in practicall Divinity, of greater consequence than this of Repentance. A naile that all the Sermons both of Prophets and Apostles, were continually hammering. Christ himselfe as he continually beat upon it, so in his last farwell ascending into heaven, in speciall manner he commended the preaching, and pressing thereof to his Disciples, telling them, that it *was necessary, that Repentance, and Remission of sinnes should bee preached in his name among all nations.* In which words Repentance hath a double commandation. 1. That it is joyned with remission of sinnes, and that so, that

Luke 24 37

Math. 9.

none can feele the *sweet* of it, that feelles not the *sowre* of this. 2. That it is made a doctrine fitting all sorts and conditions. Some doctrines are for Governours, some for Subjects, some for Rich, some for Poore, some for young, some for old, some for the wicked, some for the godly, some for the Court, some for the Countrey; but Repentance being for sinners, (*I came to call sinners to Repentance*) it is for us all, none can exempt himselfe from the reach thereof, unlesse withall he can free himselfe from the touch of sinne. Therefore it must be preached *among all nations*.

Isay 25.

Repentance then never beeing unseasonable, surely not now; when God, what by our sinnes, what by his judgements, *calletb unto weeping and mourning, unto baldnesse and girding with sackcloth. And yet behold ioy and gladnesse, slaying of oxen and sheepe, Epicure-like eating of flesh, and drinking of wine.* It is high time therefore both for *Presse* and *Pulpit*, to ring loud peales of this argument. Which though it be much in many mens mouthes, yet is it little in their reines, being more spoken of, than understood, and yet better understood than practised, better knowne than felt. Wherefore for our more happy direction in it, let us first see what it is: Now I thinke it may not amisse thus be described.

Repentance is a supernaturall grace of the sanctifying Spirit, whereby a beleiving sinner so humbleth himselfe for sinne, that he turnes from it to the Lord.

Repentance
is a grace

1. I call it a *Grace*. Some thinke it onely an action. But that phraze, *Zek. 12. 10. Of powring the Spirit*

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Spirit of grace, (meaning Repentance) *on the bosome of Iudah*, seemes to argue it to be a quality, or infused gift, so as faith and charity are. So also that phrase of giving Repentance, *Acts* 3. 31. & 11. 18. for if God give it, we receive it, Now wee cannot properly bee said to receive an action which wee doe, but the power, gift, or grace whereby we doe it. That speech also, *Mat.* 3. 8. Bring forth fruites worthy Repentance, shewes that Repentance it selfe is not an outward action, as the Papists would make it, but an inward grace to be expressed in outward actions.

2. I call it a *supernaturall grace*, not onely in regard of corrupt nature, (for so every grace is *supernaturall*) but also of innocent: for though *Adam* before the fall had love, feare, temperance, &c. yet Faith and Repentance had he not; for he needed them not.

Supernaturall.

This shewes that Repentance is not a Legall, but an Evangelicall grace. For all legall graces were naturally in *Adam*. Repentance then belongs to the Gospell. 1. Because properly it is commanded, as is also justifying faith, in the Gospell. *Mark.* 1. 14. Christ preached the Gospell. One might thinke, What was that? The next verse tels us, saying, *Repent and beleeve the Gospell.* 2. It is promised in the Gospell, in the Covenant of grace, *Ezech.* 36. 26. I will take away the stony heart out of your body, and give you an heart of flesh. Which that it is a promise of the Gospell, appeares plainly, *vers.* 22. *I doe not this for your sakes, but for mine owne names sake.* And so *Iermy*, 32. 40. *I will make an*

And therefore Evangelicall.

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Galat. 3.2

everlasting Covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me. And this is further evident, because Repentance is sealed in the Sacraments of the Gospell. For baptisme is called the Baptisme of Repentance, *Luke 3.3.* because it seals up to us Gods promise of repentance. 3. It is wrought in us by the ministry of the Gospell, whilest it sets before our eyes Christ crucified, and so causes us to lament, *Ezech. 12.10.* Therefore Christ commanded that Repentance should be preached *in his name*, who by his obedience hath merited it for us as well as remission of sinnes, *Luke 24.46, 47.* and in this regard is sayd to be raised up of his Father, *to give repentance to the house of Israel, Acts 5.31.* As for the Law, it being the ministry of death, *2 Cor. 3.* how can it worke Repentance which is unto life? *2 Cor. 7.10, Acts 11.18.* Repentance is required unto the sense of mercy and forgivenessse. The Law then knowing no forgivenessse, neither knowes it any Repentance. When the Law is broken, it requires the suffering of the curse, and not any Repentance for the avoyding of the curse. It sends us downe to the dungeon of damnation, and seales it upon us with an unremoveable stone, not giving us the least inckling of any recovery. Nay the Law setting out unto us that most rigorous and precise Justice of God, and his infinite and implacable wrath against sin, doth in a manner forbid all Repentance: Telling us 'tis in vaine to seeke by our teares and lamentations any mercy at his hands, who is a consuming fire, a God

God of pure eyes, and cannot behold iniquity. The law then of it selfe leaves a man in utter desperation, thin which what can be more contrary to saving Repentance? and is no otherwise a Schoole-master unto Christ, than as the Minister of the Gospell makes use of it contrary to its owne nature to drive us unto Christ, by shewing the sinner condemned in the Law, that it were not best for him to trust any longer to the Law, but to accept of the Grace offered in the Gospell.

The 2^d. If Repentance be a part of the Gospell, then know wee it is not so fowle and crabbed a thing as most thinke. Indeed the Law is pure and nether: but the Gospell is refreshing and supplying oyle, even the sovereign balm of Gilead, and of this Gospell the glad tidings of peace, is Repentance a part. Yea, it is one of the legacies of the new Testament. A rich treasure purchased with the blood of Christ, Mat. 23. 17. Sorrow indeed is bitter, and unpleasant to our corrupt nature; yet many things are wholesome, that are not so comfortable. The sheepe of Christ know, that to feed upon this sate marsh, is the onely preservative against the roe. Therefore, nothing is there they lesse repent themselves of, than this Repentance; nothing they rejoyce more in, than in this sorrow, and good reason. It is a piece of that blessed Gospell.

2. If the difficulty of Repentance discourage thee, remember that the commandments of the Gospell have grace annexed; by reason the same things that are commanded in the Gospell, are also

promised:

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promised: and so this yoke is sweete and easie.

13. If the weaknesse of thy repentance trouble thee, remember it is an Evangelicall Grace: and how little a mite will the Gospell accept? even a penny for a pound! A desire to repent, is Repentance here: and to grieve because wee cannot be grieved, goes currant for godly sorrow.

13. In the description I adde further, that it is a grace of the Spirit, to shew that the Spirit is the authour thereof, as appeareth, *Zach. 12. 10. I will pour the spirit of grace upon the house of Iudah, and then they shall lament.* Before we can powre out one teare into Gods bottle, God must powre the water of his Spirit upon the dry and heathy ground of our hearts, *Rom. 8. 26.* We cannot breathe out so much as a sigh, but the Spirit must first breathe it in. We cannot *suspirare*, unlesse God doe first *inspirare*. That wee may truly say here with David, in every repenting sigh, sob, teare, *of thine owne, Lord, have mee given thee.* We powre out, because thou hast first powred in. Peter weepes; but first Christ looked on him. The waters flow, but then especially when the winde blowes, *Psal. 147. 18.* Oh, to how low an ebbe will the waters of repenting teares come, if this blessed wind of the Spirit blow not? It is the fire of the Spirit in our hearts (like as in a Still) that sendeth up those dewes of repenting teares into our heads, that drop forth into our eyes.

Let no man thinke Repentance in his owne power, and so; that he may repent when he will. Can any man melt a stone, or turne it into flesh? By repen-

Wrought by
the Spirit,
even

Yse

of Trueth of Repentance.

repentance, wee breake the strong snare of Satan, wherein we are hampered. And what power shall inable us to doe that, but that which is stronger than Satan, even the power of the Spirit. *Man is like a wilde Asses colt, Job 1. 13.* will he ever be tame of himselfe? No, it is the Spirit that must tame and humble him, by convincing his conscience of sinne. *Iohn 16. 8.* Man is like a silly lost wandering sheepe. Will hee ever be able to get into the high way of himselfe? No, he must heare the voice of his sheepeheard crying behinde him, *This is the way, walke in it, Ista. 30. 21.* Else he will wander in the wrong way irreturneable. Therefore, while that voyce soundeth in our hearts, while wee are called upon by it, *To day, hearken unt your heares.* While the Spirit stirres in thy heart, as once the Angell in the poole, *Iohn 5.* take the opportunity. The Spirit, who is the worken of repentance, is not at thy beck. Thou canst not see him on worke when thou wouldst. Suffer him then to worke when he would. If wee could humble our selves, wee neede never be humbled. For even this power of humbling our selves, would make us proud. God therefore hath reserved it to himselfe, and his owne Spirit, that so we might be humble indeede, yeelding our selves to be wrought upon by him, when hee cometh, yea, and in humilisy attending upon him, and waiting for his coming in the exercises of the Word and Prayer, as they, *Mat. 11. 12.* But how many may be changed. As they, *Mat. 11. 12.* *The stiff necked and of an irreckles heart, and dured, yet have they not resisted the Holy Ghost.* And therefore are yee for hard-

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hearted and stiff-necked, because you have resisted the Holy Ghost, when hee would have bowed your necks, and softened your hearts.

The sanctifying Spirit.

4. It is said to be a grace of the sanctifying Spirit, to distinguish it from the legall repentance that is sometime in the reprobate, having received the spirit of bondage unto feare: for this repentance is a fruit of an effectuall calling, *Wm. 31. 19.* After I was converted, I repented: and so is peculiar to the reprobate. And hereby also is it distinguished from that blush, and neere resemblance of Repentance which is in such Reprobates, as have received the inlightning Spirit.

In order of nature it is after Faith.

5. It followeth in the description, *whereby the beleeving sinner.* I make the subject of Repentance to be a sinner: for so doth Christ, *Mat. 9.* shewing, that such as are perfect, neede Repentance no more than whole men doe physickes. But withall I call this sinner, a beleeving sinner, to shew that Faith must goe before Repentance, as the ground and root thereof. In time, Faith and Repentance are both together, but in the order of nature, Faith is first.

Resent. 1. Repentance and griefe for displeasing of God by sinne, necessarily argue the love of God: for a man would never grieve, but rather rejoyce at the offense of him whom hee hates. When Christ wept for *Lazarus*, the Jewes said, *Laz, how hee loved him,* *Joh. 11.* and Christ imputes the repenting teares of that sinfull woman, *Luke 7.* to love; *Much is forgiven her, for she loved much.* And whereas *Abd. 20. 27.* *Paul* maketh Faith and Repentance the

summe

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summe of the Gospell, the same Apostle, *2 Tim. 1. 13.* makes Faith and Love the summe of it: which shewes plainly, that Repentance comes from love, and so consequently from faith, because *faith works by love, Galat. 5. 6.* and it is impossible wee should ever love God, till by Faith we know ourselves loved of God. 2. Repentance being unto life, must needes be drawne out of Christ, the fountaine of all spirituall life, and quickning grace. So that a man must first receive Christ, before he can receive Repentance, or any grace from Christ. Now Faith is that which receives Christ, *Iob. 1. 12.* 3. Repentance being the softning of our hearts, and the changing of our natures, how shall our stony hearts be molten, but in Christs blood? And what can bathe them in that blood, but Faith? And how shall such wilde Olive branches as wee, be changed, but by being ingrafted into Christ, as into the naturall Olive? And what can ingraft us into him, but Faith? 4. It is impossible that a man apprehending nothing in God but rigour and severity, should ever relent toward him, or come in and submit himselfe. No, *There is mercy with thee, O Lord; that thou mightest be feared, Psal. 130.* This is it that brings in the sinner creeping and crouching before God, as the Syrians to *Ahab*, because they had heard, *the Kings of Israel were mercifull.* Christs gracious aspect cast on *Peter*, drew forth the teares. Gods gracious revealing of himselfe not to the eare onely, but eye also of *Iob*, made him abhorre himselfe, and repent, *Iob. 42. 6.* Hence the exhortations to Repentance are founded commonly upon the mercy

1 King. 20. 31.

of

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of God in the Gospell, as *Ierem. 3. 14.* O ye disobedient children, returne, for I am your Lord. So *Math. 3.* Repent, for the Kingdome of Heaven is at hand: in which Christ is ready to dispense mercy and forgiveness to the repenting sinner: so *Osea 6. 1. Ios. 2. 13. Rom. 12. 1. 2 Cor. 7. 1.* There must be faith then to apprehend at least some hope and possibility of mercy, or else the sinner will harden his heart, and enrage his affections, and grow furiously desperate against the Lord. 5. As the legall Repentance cannot be without Faith, beleeving the threats of the Law: so neither by the like proportion can the Evangelicall Repentance be without Faith in the promises of the Gospell going before.

Obiect. *Mark. 1. 15.* Repent and beleve. Repentance is set first: and so *Acts 20. 21.*

Ans. 1. The order of placing things in Scripture, is not alwaies according to the order of nature. But sometimes one thing is set first, which in order of nature is last, as the effect before the cause, and then the cause comes after, to shew how wee should obtaine the effect. As Faith is set after a good conscience and pure heart, *1 Timoth. 1. 5.* when yet it is Faith that purifieth the heart, *Acts 15.* So here, first repentance, and then, that ye may repent, beleve.

2. Things in Scripture are often propounded, according to the order of our sense and feeling. Now, though Faith in order of nature be first, and the act of Faith before the act of Repentance, yet it is not so lively and strong, and so not so sensible to us, till after Repentance: for the promises

promises are made onely to repenting sinners.
Obiect. *Matt. 21. 32.* Yee repented not, that yee might beleve.

Ans. Sometimes the name of Repentance is given to the first preparatory beginnings, and introductions thereof. Now, the preparations to Repentance are those legall fits of feare and terrour, which are both in nature and time too, before Faith.

The Use 1. Against the Popish Repentance, which is made to goe before mercy and forgiveness, as a meritorious procurer thereof. But as we have seene, Repentance is caused by the taste of Gods mercy by Faith. Therefore the Baptist exhorteth to Repentance, not that the Kingdome of Heaven may come, as earned out by the sweat of penance, but because the Kingdome of Heaven is come. Againē, there cannot possibly be any true repentance in Popery: because repentance springeth from the particular apprehension of Gods mercy by Faith, which Popery cannot endure.

2. Against the Libertines abusing Gods mercy, and easinesse to forgive, unto wantonnesse. As the grace that Kings use to shew against Parliaments. makes many theeves. But in deed they are beasts, and no men, that sinne because of Gods mercy; and it is an argument, that they never by Faith tasted of Gods mercy in the pardon of their owne sinne. For they that feele much forgiveness; love much, *Luke 7.* If a man should sell a condemned Traytor, that his Sovereigne would forgive all his treasons,

treasons, and restore him to all his former dignities; would not such mercy make his heart even to melt, and knit him faster in love, and duty than ever?

3. Here is comfort to all true Repentants that mourne for their finnes, and purpose a new course. This repentance of theirs is an evident argument of their faith, that hath tasted of the sweetnesse of Gods mercy, or else their hearts would never thus yeeld, nor relent toward God.

6. It is further added, *so humbles himselfe for his sinne, that hee turnes from it to the Lord.* In which words I set downe the two maine and essentiall parts of Repentance, namely, *Contrition*, or, *Humiliation*, and *Conversion* or *Reformation*.

That both these are required to repentance, may appear:

1. By the very names which Repentance hath both in Hebrew, Greeke and Latine. In Hebrew it is called both *Nacham* and *Teshubba*: the former signifies *erking*, the latter *turning*. Answerable in the Greeke, *Metamelia* signifies *after-griefe*, or anxiety of minde after the doing of somewhat; *Metanoia*, *after-wit*, or *after-wisedome*, when seeing our error or slip we are better advised, and change our minde. So *Penitentia*, as the word imports, the paine of griefe, and *Resipiscencia* the mindes recovering of wisedome, or becoming wiser after our folly. This harmony of languages as touching the names of Repentance shewes plainly, there must bee in it these two things, griefe for that which is done amisse, and a change

It consisteth
of two parts.

חשב
תשובה

Metamelia.

Metanoia.

of our minde from that it was before.

2. By the phrased and manner of speech which the Scripture useth touching Repentance. Sometimes repenting *for* or *of*, as *welcannesse*, 2 Cor. 12. 21. for idolatry, Revel. 9. 20. which cannot otherwise be understood than of griefe for the committing of such sinnes. But sometimes we meete with Repentance *from*. Repent *from* thy wickednesse, Acts 8. 22. And Repentance from dead workes, Heb. 6. 1. which cannot in any congruity of speech note griefe, but onely a change, or departure from sinne.

ἀπὸ κακίας

3. By the description of it in this sort in the Scripture, when it calls men to repentance; as *Joel* 2. 11. *Turne to the Lord with weeping. Rend your hearts, and turne to the Lord.* That is in one word, Repent. So *James* 4. after that, *vers. 8.* he had said, *Draw neare to God,* which is the generall, or whole of Repentance, afterward explaining it in the particulars, he addeth first, *Cleanse your hearts, and purge your hands.* There is Renovation or Reformation: and then, *vers. 9. 10.* *suffer affliction*, that is, be touched with smarting griefe for your sinnes, as if you were in some grievous outward affliction, *Let your Laughter bee turned into weeping, humble your selves under the mighty hand of God.* There is the other part, Contrition or Humiliation. And 2 *Chro.* 7. 14. God promising mercy to his people, upon condition of their repentance, hee thus describes their repentance. If they shall *humble themselves and turne from their evill wayes*, making repentance to stand in these two points, in humbling themselves

for,

for, and turning themselves from their finnes.

Ob. 2 Cor. 7. 13. *Godly sorrow worketh Repentance.* Here sorrow is distinguished from repentance, as the cause from the effect.

Answ. Repentance, as may appeare by that already spoken, sometimes signifies onely one part of repentance; sometimes onely the change and alteration of minde; sometimes onely the touch of the affections. An example of the former is the place objected: as also, *Ier.* 18. *If they repent, it shall repent me of the evill I had thought,* that is, I will alter my minde, and repeale my threatnings. And *Acts* 11. 18. where the Jewes having heard *Peter*, relate the descent of the holy Ghost upon the Gentiles in hearing his Sermon, conclude thereon; *Then hath God also to the Gentiles granted Repentance to life.* There was no mention made of any sorrow, or humiliation, but onely of the wonderfull descent of the holy Ghost, causing them to speake strange tongues, and to magnifie the name of God. Which strange change of their mindes by the holy Ghost, it seemeth they call repentance. But there are examples of the latter also, where repentance onely signifies sorrow, and displeasure with our selves, as *Gen.* 6. *It repenteth me I made man.* *Luke* 17. *It repenteth me;* the speech of a trespasser crying him mercy whom he hath offended. And *Acts* 26. 20. *That they should repent, and turne to God.* Where Repentance being so plainly distinguished from Conversion, must needs bee restrained to the signification of sorrow and humiliation: But as from this place wee may not gather that Repentance is not a turning

turning to the Lord, no more may wee from that other, *2 Cor. 7.* that it is not a godly sorrow.

Ob. One part is not a cause of his fellow-part. But sorrow is a cause of the change of minde, *2 Cor. 7. 10.* Therefore sorrow and change of minde are not fellow-parts of Repentance.

Answer. One part may bee a cause of his fellow-part. As sanctification of the soule is the cause of the sanctification of the body. And yet both are parts of sanctification.

Ob. Contrition seemes to be a part of the change and alteration. For what greater change than for a hard heart to turne soft, and a stony to become fleshie? And this is contrition or humiliation. Therefore Humiliation and Alteration are not well distinguished.

Answer. The Apostle plainly distinguisheth them, when hee saith, *Godly sorrow causeth Repentance*, that is, the change of minde. For though godly sorrow bee a part and peece of that passive change which is wrought in us at the first instant of our calling by God, yet it is a cause of the active change whereby wee change and alter the purpose and resolution of our hearts before set on sinne, and now turne them to the Lord. For were it not that we felt the bitternesse of our finnes, and were truly toucht in conscience for them, we would never in good sadnesse forsake, and abrenounce them.

Howsoever then some late Divines take the word Repentance more restrainedly, some onely for a godly sorrow, others onely for a turning from sinne

sinne to the Lord, yet the truth, is, that Repentance; accordingly as it is described in the Scripture, is the connexion of them both.

Use. Here then is the triall of our Repentance. If humiliation and Reformation both meete together, then is our Repentance accomplished. But either of these single make but a halfe, and a halting-repentance. An *unreformed* sorrow, is but a *deformed*. And a *sorrowlesse* reformation, is but a very *sorry* one. Humiliation without reformation, is a foundation without a building. And reformation without humiliation, is building without a foundation. To lay a foundation, and not to build on it, is to no purpose, but to expose our selves to laughter. *Luke 14. This man began, but could not finish* To build without a foundation, is to play the foolish builder, *Luke 6. 46.* for that building will soone fall, and all our labour will be lost. Heere then is discovered a double error in repentance.

1. Of such hypocrites as make much adoe, and seeme to lay their sins much to heart, & yet stil continue in them, bathing & cherishing, not drowning and choaking them in their teares. Such a one was *Ahab*; who crept & crouched, and put on sackcloth, being threatned for his cruelty against *Naboth*. But without any true reformation; for presently after hee fell to as bad cruelty against the holy Prophet *Micaiah*. *Indas* was grieved for murdering Christ; yet no change ensued: he fell to murdering of himselfe. The Israelites being threatned by God, when as they mediated a returne into Egypt, wept and howled. And yet at the same time being

ing commanded not to goe the next way to Canaan, but to fetch a compasse about, they disobeyed. But these men sorrow not aright, because they sorrow not, as the *Corinthians* did, vnto a *transmutation*, vnto a change of their thoughts and purposes from euill to good. It is not possible a man should truly grieue, and bee displeased for his finnes, and yet continue in them without a change. For as one very well sayes, *vnlesse sinne be made a wanton, it will not stay*. It likes no grimme entertainment. The sad countenance, the weeping eyes, the frowning forehead, dash it quite out of countenance. It is not able to stand before them. The teares of true Repentance haue a purging and a rinsing vertue: & therefore the Prophet exhorting to Repentance, sayes, *Wash ye, make yee cleane*. These teares therefore are washing and cleansing teares: where they fall, they make cleane worke, scowring away the filchinesse of our finnes. The abundance of naturall raine, makes the wayes soule that before were faire. But contrarily, the more abundantly this raine falleth, the cleaner and fairer are the wayes of our hearts, and fitter for the feet of the Lord to walke in. For this is that same *preparing of the way of the Lord*, which the *Baptist* requires. Worldly sorrow workes a change in the body: it brings gray haire on the head, and furrowes and wrinkles in the face. It turnes youth into old age, and strength into weaknesse, and so causeth death. But the change of godly sorrow is quite contrary: It turnes old age into youth, and a weaknesse and sicknesse, into health and strength. No distillations

Esay 1. 16.

Math. 3.

of waters heale our bodily diseases so, as this water doth our spirituall. This salt brine takes away all our raw humours, and makes vs sauoury meate for the Lord. This raine dissolues the clouds of our iniquities, and O what a pure cleerenesse is there in the heauen of our hearts? And therefore, iustly may we supe & their repentance, whose sorrow brings not with it this happy change.

2. So also may wee theirs, whose change and alteration proceeds not from godly sorrow, and touch of conscience for sinne. Let it not suffice vs, that in many things wee haue conformed our wayes. For so did *Herod, Iudas*, and many other temporary beleeuers. But alas! this reformation was not grounded vpon true humiliation, and so at length it came to nought, as an vnfounded building. And therefore by humiliation first digge wee deepe in our hearts, and cast out the rotten and vnfound ground, and so build wee. Excellent is the counsell of Christ to luke-warme *Laodicea*, *Be zealous*, that is, reforme the fault of thy luke-warmnesse, but withall he addes, and *Repent*; namely, of thy luke-warmnesse; let the reformation of thy fault be grounded on sound sorrow for it. So may I say to the couetous, be liberall, and repent; to the vn-cleane, be chaste, and repent; to the neglecter of Gods worship, frequent the Church and exercises of Religion, and repent. Many Professors haue made a goddy flourish, and of couetous haue turned liberall, and of prophane deuour, and who so forward as they? But when they turned religious, they did not heartily repent, and repine at their former

Reuel. 3.

former prophanenes, grieuing and grudging at the service, which formerly they did to Satan. They sowed not the seed of their obedience in teares, nay with the stony ground they began in ioy, and therefore end in sorrow. Before Haruest comes, all is withered, and they become vnfruitfull. They began not in Humility, and therefore end not in Glory. Nay, they began in pride, and therefore end in shame. They began in impenitency, and therefore end in despaire. And thus haue we opened the definition of Repentance.

CHAP. II.

In what order Humiliation is wrought.

Repentance then consisting of these two parts, Humiliation and Reformation, let vs speake of them both severally. And first of Humiliation, where consider first the grace it selfe: And secondly the contraries to it.

In the grace it selfe, foure things are to be considered. 1. The Nature. 2. The Measure. The Use and Excellency. 4. The Practice.

1. For the nature, two things are to be considered.

1. In what order it is wrought.

2. What are the qualities and properties of it being wrought.

For the former; it is thus to be considered.

1. The nature of Humiliation in two things.

1. The order
of it,

1. The Spirit, by the shrill trumpet of the Law, arowseth the sinners drowisie conscience, setteth his sinnes in order before him, and presenteth him with that fearefull spectacle of eternall death and condemnation. And that so, that the poore sinner selfe-conuict, and selfe-condemned, holding vp his guilty hands before Gods Tribunall, and receiuing the sentence of death, doth not onely see Hell with a wide and gaping mouth ready to deuoure him, but even in a manner seeleth himselfe in Hell already; the terrors of God fighting against him, and the inuomed arrowes of the Almighty sticking in his ribbes; so that in this perplexity, being brought downe to the very gate of hell, and seeing the very flashings of hell fire in his conscience, he cries out, *Miserable man that I am, who shall deliuer me? Who shall descend into this deepe, to helpe me out of the myre, wherein I sticke so fast?*

Rom. 7.

A man in this case, is like a rocke, which with some mighty shaking is made to tremble, but yet still retaines his hardnesse; or as an yron vessell, which with some violent strokes is broken into pieces, but these pieces remaine whole and hard, and are not yet molten by the fire. Now vnto humiliation there is required not only a broken, but also a contrite spirit. And Contrition is when all is stamped to very dust, and grownd (as it were) to powder, so that there is a through dissolution of that which was before firmly hardened and compacted together. But the Law of it selfe cannot dissolve and soften the hard heart of man. Therefore the sinner, though neuer so violently shaken and
battered

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battered with the thunderbolts of the Law, is not as yet truly humbled, but onely prepared for, and in the way vnto humiliation. As when a thing is torne and broken, though into great and solid lumps, it is nearer to dissolution, than when it was whole and entire.

2 Therefore the Spirit, by the hammer of the Law hauing broken vs, doth in the next place by the fire of the Gospell melt vs. For the Word of God, *Ierem. 23. 9. is both a hammer breaking the rockes, and a fire. A hammer in the Law: A fire in the Gospell,* which with the heate of Gods loue in Christ, doth melt, mollifie, and dissolue our hearts into the tears of godly sorrow. For after that in the Law, wee haue seene our miserable and desperate estate in our selues, we should presently raue, and rage against the Lord, did hee not in this our extremitie, giue vs some hope and inckling of mercy; presenting vnto our eyes the infinite merits of Christ, the indefinite promises of the Gospell, calling all without exception to the fruition of those merits, excluding none but such as exclude themselves, and despise the grace that is offered them. But when once mercy is tendered to vs that stand condemned in the Law, and that onely vpon condition of our humble & submissiue imbracing of it. Oh then the working of our bowels! the stirring of our affections! the melting and relenting of our repenting hearts! reasoning thus with themselves; And is it so indeed? hath the Lord giuen his owne Son to the death to saue sinners? and doth he offer vs the benefit thereof, who haue been such desperate

rate Rebels against him stand cast, and condemned euen in the sentence of our own consciences? What marble brest, what oken heart is there whom such kindnes would not affect? How can we chuse, but out of loue and affection towards so sweete and gracious a God, grieue, that euer we haue so grieued him?

And now hath contrition its perfect worke in vs, when the blood of the Lambe hath melted the Adamant, and the Sunne-shine of Gods loue in Christ hath thawne the ice of our hearts. For before it was the feare of hel, and so indeed selfe loue, and in a manner pride that humbled vs, because we would not be miserable. But now it is the loue of God that humbleth vs, because of the wrong we haue done him, who hath done vs so much good. Before it was the hatred onely of punishment that made vs to grieue, but now it is the hatred of sinne (that brings the punishment) and that specially, because displeasing to the Lord our good God, that causes all the trouble.

And thus we see in what order, and by what degrees contrition is wrought.

But here certaine questions may be moued.

Quest. 1. Whether the sole threatnings and curses of the Law, are not of themselves auailable vnto true contrition? forasmuch as *Iosiahs* heart melted in godly sorrow, vpon the hearing of the threatnings.

Ans. Those threatnings were not meereley Legall, but such as were qualified with some tincture of mercy in the Gospell. Afflictions soften

2 Chro. 34 29

our heart, but how? no otherwise than as we apprehend Gods mercy in them : So did *Iosiah* apprehend mercy in those threatnings, and that they proceeded from Gods loue, and so accounted them as the wounds of a friend, and thence came the melting of his heart. *Dauid* relented euen at *Shemeis* bitter reuiling, but it was through the sense of Gods sweet mercy in them.

Quest. 2. Whether God keepe the order spoken of constantly in humbling his children, so that none can truly be grieved for sinne, till they haue been cast downe with legall terrors ?

Ans. 1. Many may haue the first degree of humiliation by the Law, which neuer come to the second by the Gospell. As *Indas*, *Caine*, and other Reprobates vterly ouerwhelmed with the terrors of the Law, as children sometimes in the trauell are killed with the paines thereof, before they can be borne. But as there can be no birth without the paines of the trauell going before, so neither no true repentance without some terrour of the Law, and straights of conscience. None can haue the second degree without the first.

The reason is plaine. None can haue Repentance, but such as Christ calls to Repentance. Now he calls onely sinners to Repentance, *Matth. 9. 13.* euen sinners heavy laden with the sense of Gods wrath against sin, *Matth. 11. 29.* He comes only to saue the lost sheepe, that is, such sheepe as feeble themselves lost in themselves, and know not how to find the way to the fold, *Rom. 8. 15.* *Yee haue not againe receiued the spirit of bondage vnto feare;* which shewes that

that once they did receiue it, namely, in the very first preparation vnto conuersion, that then the Spirit of God in the Law did so beare witness vnto them of their bondage and miserable slavery, that it made them to tremble. Now, there vnder the person of the Romanes, the Apostle speakes to all beleeuers, and shewes that it is euery Christians common case.

2. Yet all are not handled alike. Though none wholly scape, yet some haue gentler fits than others, and some are but sprinkled in this baptism, wherein others are euen doused ouer head and eares, and some doe but sippe of that cuppe, whereof others drinke to the very dregges. It is with the trauell of a sinner in his Repentance, as with a womans in child-birth. None trauels here without paine, yet some are like those Hebrew women, *Exod. 1.* and haue a farre quicker dispatch than many others. Those conuerts, *Acts 2.* in their Repentance had some grudgings and prickings of Conscience, but yet they had none of *Iobs* nor *Dauids* fits, which held them many dayes together. For the same *Peter* that wounded, presently healed them, and being filled with the ioy of the Holy Ghost, they comfortably conuersed with the Christians. *Matthew*, as it is thought at his first conuersion, entertained Christ with a feast, and so did *Lydia* the Apostles, which they could not haue done, if they had beene in any extremities of the Agonies of conscience. God applied himselfe here to the seuerall natures, conditions, and dispositions of his children.

1. Some

1. Some haue beene more hainous sinners, and of longer standing than the rest. Now the more festred and dangerous the wound is, the sharper must be the cure. Some sores will as easily bee let out with the pricking of a pinne, as others with the Surgeons launcing. The more viscous and glutinous the humour is, the stronger must the purge bee. The greater the burthen is, the greater will be the paine of the backe. Hence it was that *Paul*, being a more hainous offender than the rest of the Apostles, as being a malicious persecutor, whereas they had beene honest and sober fishermen; hence it was, I say, that hee tasted deeper of this cup than they, as we see *Acts 9.* in so much that he sayes the Law stw him, *Rom. 7.* Hence also it is, that such, who in their tender yeeres, by meanes of religious nurture, haue beene seasoned with the grace of *GOD*, dropping by little and little into them, before any grosser defilement of a ctuall transgression, doe not behold that grim and seuerer countenance of the Law, which those commonly see who stand idle to the twelfth houre.

2. God meanes to imploy some in more worthy seruices. For the which hee sees it fit to prepare them by the deepest humiliation. For the higher and greater the building is, the deeper must the foundation be in the earth.

3. Some are of greater places and parts than others, some naturally of a more crabbed and crooked disposition; some more stout, bold, hardy than others. Now the hard knotty wood must haue a hard wedge. An angry word or stroke workes more

more vpon a softly, than an hundred blowes would vpon a crosse and sturdy spirit. Both these reasons hold also in *S. Paul*, that Prince of the Apostles, or-
 jained of God to bee a worthier Instrument than the rest, being a man of great parts and singular learning, and withall, as it should seeme by the story, of a fierce and fiery spirit. So great personages, whose high places puffe them vp, that they may truly repent, had need to be taken downe thorowly, with a deepe sense of the legall terrors. For euen we poore wormes that haue nothing almost either in regard of our parts, or places, to make vs swell, see yet, what ado we haue to be humbled, and what neede we haue of the wedge of the Law, and afflictions to be driuen in throughly into our hearts.

Quest. 3. To what end and purpose doth the Lord thus exercise his children, whom hee brings to repentance?

Ans. There are more, especially fixe reasons of Gods proceedings in this manner.

1. To vrge them to seeke vnto Christ, as the hunted beast flies to his den, and the pursued malefactor to the hornes of the altar, and as vnder the law the chased man-killer to his city of refuge. Thus *Agur*, confounded with the sense of his owne brutishnesse, fled vnto *Ithiel & Vicall*, that is, Christ Iesus. *Pro. 30. 1, 2, 3.* *Paul* likewise; when so followed by the Law, that being almost out of breath, he cried out, *Miserable man that I am*, hides himselfe in the hole of this rocke, euen in the wounds of Christ; *Let vs seeke God through Iesus Christ*, *Rom. 7.* Thus the destroying Angell droue the Israelites in-
 to

to their chambers, and made them lurke there. *Ex. 12. 32. Esa. 26. 20.* and *Dauids* deepes made him send forth many a deepe sigh, and strong cry to the throne of grace, *Psalm 130. 1.* as *Christ* himselfe did in the like case, *Heb. 5.*

2. To bring their tastes into better relish with *Christ*. Thirst makes vs relish our drinke; Hunger our meate. The full stomacke of a *Pharisee*, surcharged with the superfluities of his own merites, will loath the Hony-combe of *Christs* righteousnesse. *Their heart is fat as grease (saith David) but I delight in thy Law.* By the opposition shewing that it is onely the leane heart, pined and pinched with spirituall famine, that feelles delight in the promises. This was it which made that young prodigall to relish euen seruants fare, though before war-ton, when full fedde at home. Nothing more vn-sauoury to a senselesse brawny heart than *Christs* blood. No more relish feelles he in it than in a chip. But O how acceptable is the fountaine of li-ving waters to the chased Hart, panting and braying? The blood of *Christ* to the weary and tyted soule? to the thirsty conscience, scorched with the sense of Gods wrath? He that presents him with it, how welcome is he? euen as a speciall choice man, one of a thousand. The deeper is the sense of misery, the sweeter is the sense of mercy. The Trai-tour laid downe on the blocke, is more sensible of his Soueraignes mercy in pardoning, than he who is not not attached. Therefore excellently *S. Paul,* *God hath shewt vp all vnder sinne, that he might haue mercy on all.* As though he could not shew mercy without

Plal. 119. 70

Iob 33. 29, 31

Hos. 14. 4.

*Deus non in-
fundit oleum
misericordia
nisi in uas con-
tritum.*

without shewing iustice, because we cannot taste the sweete of his mercy, vnlesse before our mouths be imbittered with the wormewood of his iustice. *Wish thee the fatherlesse shall finde mercy,* saith repenting *Israel.* When a man is brought into the straits of a poore desolate thistlelesse orphane, then is hee fit for mercy. Sweetly *Bernard,* God poures not the oyle of his mercy, saue into a broken vessel. For indeed whole vessels are full vessels: and so Gods precious oyle would runne ouer, and be spilt on the ground, if powred into them: Therefore first must they be emptied of their euill liquour; and that they cannot, vnlesse Gods hand shake, tumble, batter and breake them, and then will they be capable of that oyle.

3. To worke a more perfect cure of their sinnes. For the cure of the stone in the heart, is like that of the stone in the bladder. God must vse sharpe incision, and come with his pulling and plucking instruments, and rend the heart in peeces, ere that sin can be got out of it. Euen as a tree that is deeply rooted in the earth, cannot be pluckt vp by the very roots, but the earth, though firme before, must be broke vp. And as in a Lethargy it is needfull the patient should be cast into a burning feuer, because the senses are behummed, and this will wake them, and dry vp the besotting humours; so in our dead security before our conuersion, God is faine to let the Law, Sinne, Conscience and Satan loose vpon vs, and to kindle the very fire of hell in our soules; that so we might be rowled: Our sinnes sticke close vnto vs as the prisoners bolt, and wee are

are shut vp vnder them, as in a strong prison: and therefore vnlesse, as once in *Paul* and *Silas* their case, an *earthquake*, so here there come a mighty *heartquake*, violently breaking open the prison-dores, and shaking off our fetters, neuer shall wee get our liberty. We goe on resolutely and stoutly in our sinnes, and vnlesse wee be scared, as once *Balaam* in his couetousnesse, by the naked sword of the Lord threatning destruction, wee will neuer turne backe. How violently did Satan driue *Paul* in the way of persecution? Would he euer haue giuen ouer, if a contrary winde had not encountred him, and blew him off his horse, & smit him downe to the ground dead and blinde? But then he had his lesson giuen him for euer persecuting more. How now *Paul*; is it good persecuting? how now unhappy venturous childe, is it good running neere the fire, the water, when thy father shall take thee vp by the heeles, and scorch thee, and drench thee, and almost let thee quite fall in? How now *Lot*, is it good staying in Sodome, when fire and brimstone are comming about thine eares? If *Dauid* like of *his broken bones*, let him fall againe to murder and whoredome. If thou like the sowre sawce of a guilty hellish conscience, fall to the sweet meat of thy sin, and eate vnto surfet. But this sowre sawce makes the Elect of God loath their meate, though neuer so sweet. When they see they cannot retaine their right hands, eyes and feet, without such aches, such tortures, yea and danger of the overthrow of the whole body, then they yeeld them to the cutting and mortifying hand of the Surgeon.

on. Then farewell profit, farewell pleasure, treasure, and all, rather than I will indure such a racke, such a hell in my conscience.

John 4.

Iob 1.

Ierem. 4.

Esay 6.

Act. 9.

Psalme 35.

Mich. 6.

2 Chron. 30. 1

Ier. 44. 10.

4. To make vs the more plyable to Gods Will. How refractory was the woman of Samaria, till Christ sate as a Iudge in her conscience, & pinched her with that close imputation of adultery. There was no dealing with *Iob*, til the whirle-wind schooled him. An vnhumbed sinner is as vnfit for Gods instruction, as an vnbroken colt for the saddle, and as the hard and clotty *fallow ground*, not subdued by the plough, is for the seed. Who can weilde a mighty hard rocke? but let it be broken to fitters, and stamped to dust, the hand of the Artificer may worke it as hee will. When *Esay* and *Paul* were tamed with the terrors of the Lord, then, *Lord here am I. What wilt thou haue me doe?* When the Lyons and Beates are meekned, then a little childe may leade them, *Esay 11*. Hence those speeches, *The Lord shall direct the humble. Humble thy selfe to walke with thy God. Bee not stiffe-necked, but giue thy hand to the Lord to be led by him. They are not humbled, neither haue they walked in the wayes of the Lord.* There is no more resistance in a humbled heart against the Lord, than in soft waxe against the seale.

5. To procure vs the sounder comfort. Whole sores throb and rage. Ease is by breaking. The deeper the wound is searched and teinted, and the sharper corrasiuues be applyed, the sounder will the flesh bee afterward. The lower ebbe, the higher tide. The deeper our descent in *Humiliation*, the higher

higher our ascent in *Consolation*. Therefore when Christ promiseth vs his Spirit to bee our Comforter, he shewes, this shall be the first ground. worke of Comfort which hee shall lay, the *Conuincing of our conscience of sinne*. *I will send the Comforter, and he shall conuince the world of sinne*. A miserable Comforter one would thinke; no, but marke whither this conuiction of sinne tends. For it is added, that hee shall conuince them of *righteousnesse*; After he hath soundly conuicted them of sinne in themselves vnto condemnation; hee shall to their comforts conuict their iudgement, and perswade their hearts of *righteousnesse* in Christ vnto *Iustification*. So the Prophet sheweth, how his peace was wrought out of his trouble, *When I heard, my belly trembled, my lips shooke, rottennes entred into my bones, and I trembled*, but marke the end of all this; *that I might rest in the day of trouble*. Surely, after the most toyle some labour is the sweetest sleepe. After the greatest tempests, the stillest calms. Sanctified trouble establishes peace. And the shaking of these windes makes the trees of Gods *Eden* take the deeper rooting.

6. God herein hath respect to his owne Glory, which he gaineth to himselfe in working thus by contraries, ioy out of feare, light out of darknesse, heauen out of hell. When he meant to blesse *Iacob*, he wrestled with him as an aduersarie, euen till hee lamed him. When hee meant to prefferre *Ioseph* to the throne, hee threw him downe into the dungeon, to the golden chaine about his necke, hee laded him with *iron ones* about his legges, and caused the *iron*

John 16.

Hab 3. 16.

Gen 32.

Psalme 107.

enter

enter into his soule. When he meant to make a most beautifull and orderly world, he makes first a vaste gulfe, a grosse *Chaos*, wherein was nothing but darknesse and confusion: and yet out of it he caused light to shine, and out of it brought he this goodly frame of heauen and earth, which now wee see. Euen so in the second creation which is Regeneration, first there is nothing but a hellish *Chaos* of darknesse in the minde, of confusion in the heart, and yet at length comes forth the goodliest Creature that euer was, the new Creature in Christ.

The vse of all this, is,

1. To discouer their errour, who thinke they haue true Repentance, when they haue onely some legall qualmes of sorrow, some stirrings and stings of conscience, which euen the fiends of hell haue, who yet are vncapable of Repentance. Indeed these are preparations to Contrition, as wee heard in the Elect, and are as the pricking of the needle before the threed. But Contrition it selfe is a further matter. Christ bids the heauy laden come vnto him, and learne of him to be humble. A man therefore may be heauy laden, and as yet not come to him, not truely humbled. When those whom *Peter* pricked, asked what they should doe to bee eased of that paine, he prescribed them repentance, as the salve for that sore of a wounded conscience. A man may haue a sore, and feele it, and yet want the salve that should heale it. And yet the feeling of the sore is the first step to recovery. For this makes vs inquire after salve.

2. To

2. To terrifie such as being stupefied in conscience, and are wholly unsensible of sinne, can carry it away lightly, as *Sampson* did the gates of the City, and their backs never complaine of the burthen. These blocks, that never in their life were moved with Gods threarnings, never in any straint of conscience, never groaned under the burthen of Gods anger, they have not so much as entered into the porch of this house, or lift the foot over the threshold of this schoole of Repentance. In *Dauids* Repentance for numbring the people, this is noted as the first step. *His heart smote him.* So in his Repentance for adultery, hee notes this to be the ground, *My sinne is ever before mee*; The terrible Image thereof affrights mee continually. But for these Brutes, *Their sinne is ever behinde them.* Nothing is before them, but their profits, their pleasures, their bagges, their barnes. And the delightful image of these things so bewitches and besots them, that they will never see the face of sinne, till they feelee the fire of hell. And just it is, that such who will not see sinne here by the *Light of Gods Word*, shall at last see it for ever by the *light of the divells fire.*

2 Sam. 14.

Psalm. 31.

3. To comfort such as are distressed in conscience in the apprehension of Gods Wrath against their sinne. It is a speciall worke of the Spirit, thus to discover unto them their misery, and the light thereof to touch their heart. *Ye have not againe received the Spirit of bondage unto feare,* saith Paul. The word *Received*, implicth, that the trouble of conscience is to be accounted of, as a gift: and the word

Rom 8. 15.

Spirit shewes the author of the gift. Here is comfort then; thou art in the way of salvation; thou hast received the gift which the Spirit bestoweth upon all those whom he bringeth to Repentance, in that thou seest thy bondage; and tremblest. Yea, but poore comfort thou wilt say, to behold and feele God as an enemy, with his sword wounding me, and then with his naile continually raking in the wounds, with his axe continually hewing and hacking mee, yea, and quite cutting mee downe, and laying mee flat on the ground. Silly man, who seest not the depth of Gods Wisdome. Gods wounds are not mortall, but medicinable; the wounds not of a Swash-buckler, that gives a gash and runnes away, but of a Surgeon that wounds, and then heals; God sees the diuel hath given thee many a secret wound which will fester, unlesse hee heale them with these wounds of his. Gods axe hewes thee downe not for the fire, but for the building, that thou mayest be a *Pillar* in his house. The Mason pluckes downe an house, but not with an intent to destroy it, but to re-edifie it, and raise it up againe in better forme and fashion. God brings thee downe to the belly of Hell, but it is, but to bring thee up into the *Bosome of Abraham*. He sends his Sergeant to arrest thee for thy debt, commands thee and all thou hast to be sold: But hee doth but dissemble, and hide his *fatherly* affections; as once *Ioseph* did his brotherly; His meaning is in conclusion to forgive thee every farthing. Hee scorches thee with the heat of his wrath, and afflicts thee with a marvellous thirst, like that of *Dion*, but in the midst

Revel 3.

of

of thy extremity hee relieves thee, as once *Hagar* opening thine eyes, to see that blessed *Fountain*, issuing out of the pierced side of *Christ*. Hee troubles thy heart, and stirres up the mud of thy guilty conscience: but it is no otherwise than the *Angell* troubled the poole of *Bethesda*; now mayest thou expect health and helpe. The raine-bow, though it threaten raine, yet it is a signe the world shall no more be drowned with raine: So the wounds and terrours of conscience, though they threaten damnation to the Elect, yet are they a signe, that they shall not be overwhelmed with it. Nay, as the sottish security of the wicked is a signe of undoubted destruction, as in the old worlds *prophane worldlinesse*, and *Balaams* sacrilegious carowings: so contrarily, heere terror and trouble are fore-runners of assured peace. As when they cry, *peace, peace*, heaven, heaven, hell and perdition are at hand: so when these in their distresse, cry, *Hell, hell, Damnation, damnation*, Heaven and salvation are at hand. And surely, much better is this Hell which leads unto, and ends in an eternall Heaven, than that transitory heaven of secure worldlings, which ends in an everlasting hell. Happy then are wee if wee have so our hell in this life, that we may have our Heaven for ever in the life to come. Be not afraid of this Hell, which will deliver thee safely into heaven: feare not that fall into Gods dungeon, which shall redound thee backe into his palace. Feare not that hand which in kindling quickens, in oppressing eases: nay, even in the valley of death maiest thou boldly say, *Thy rod*, even

Zach. 13. 1.

Gen. 9.

Mat. 23.

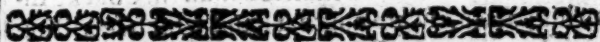
thy smiting rodde, *comforts mee*; In the midst of these sore travells and troubles, looking with the travelling woman, to the joyfull issue, the happy birth of saving Repentance. Remembring that the short paine of this Surgeons cutting of thee, shall ease thee of that continuall and farre heavier paine of the stone in thy heart. Surely, as when Christ called the blinde man, the Disciples said, *Be of good comfort, hee calleth thee*: so may I boldly say to all burthened in Conscience: Be of good comfort, Christ Iesus calleth you, saying, *Come unto mee all ye that are heavy laden, that I may ease you*. If thou feelest the weight of this burthen now, there is one that will translate it from thy shoulders to his owne. If not, thou shalt certainly feele it in the life to come; when thou alone must beare it for ever. Is it not then an happy turne, that since thou must be thus burthened here, or hereafter; thou art laden here, where Christ may ease thee, so that thou mayest avoid that clogge in

Math. 11. 28.

Hell, easelesse and
eternall.



CHAP.



CHAP. III.

Of the Properties of Humiliation.

HAVING scene the order how Humiliation is wrought, in the next place wee must consider of the properties thereof; which though they be many, yet may be comprized all under that one of *Pauls*, 2 Cor. 7. 10. *Godly sorrow.*

2. The Properties.

For this sorrow, or humiliation may be called *Godly* in divers respects.

It is godly in 4. respects.

1. Because it makes us grieve for the offence of God by our sinne, and not so much for the offence of our flesh by the punishment. For *Paul* opposeth it to *worldly sorrow*, which is for crosses and punishments. The repenting Israelites sorrow is thus described by *Ezechiel*, *They shall remember mee, because I am grieved for their whoorish hearts, &c. and they shall be displeased in themselves for all their abominations.* The ground of their griefe was, that they had grieved God with *sinning*, and not that God had grieved them with *punishing*.

1. It grieves for the offence;

Ezech. 6. 9.

By this we may judge of our sorrow. For godly sorrow *laments after the Lord*; as it is noted in those Israelites, 1 Sam. 7. 1. not after our owne ease and freedome from paine. Godly sorrow sayes with *David*, *Take away the trespassse*; not with *Pharaoh*, *the plague*. Nay, it submits it selfe to any punishment, so the sinne may be pardoned. *Let thy hand bee upon mee, and my fathers house.* And although there

2 Sam. 24.

were no punishment, yet it would greive in kindnesse towards so mercifull and forgiving a father, that is offended. The humiliation of the wicked is not so. If there were no sparkes of fire in hell, there would be no drops of water in their eyes. Their humiliation is wrung from them onely by the sting and guilt of conscience, which may enforce them to let goe their hold of sin, and wish for the time to be rid of it. The distemper and paine of the dogs stomacke, not the dislike of the meate in it, makes him cast up his gorge. For afterward he returnes to his vomit. And so doth the humbled hypocrite to his sinne. Which shewes hee fell not out with his sinne, but with his affliction; whereas godly humiliation in true Penitentiaries proceedes from the love of God their good Father, and so from the hatred of that sinne that hath displeased him. As it was the sent of the mirrhe Christ had dropped upon the barre, that wakened the drowsie spouse, and made her bowells to fret within her in godly indignation. And the sweeter that mirrhe did smell, the more filthy was the sent of her sinne in her nostrills.

Cant. 5. 45.

2. It drives
to God,

Psal. 130. 1.

2. Because where the least seed of it is, it drives us to God in our greatest extremities, to seeke ease and remedy of him. The Reprobate in their sorrow, runne away from God, even as a dogge from him that whipped him. *Judas* in his terrours ranne to the high Priests, the enemies of Christ, and to the altar. *Cain* to building of cities. *Saul* to musicke, to a witch, and at last to his sword. But the godly, they even out of the Deepes with *David*, and

out of the belly of Hell with *Ionas*, call upon God. Even when wounded by God they goe to him to be healed. *Come, let us returne to the Lord, hee hath wounded us, and hee will heale us.* The Reprobates in Hell weepe and waile, and yet no godly sorrow there, because they cannot cry to God. Excellently *Luther*, Hell were no Hell, if the least whispering to GOD could be heard there. Despaire stops the mouth of the Reprobate, that they cannot speake one word to God in their dejections, so as the godly doe. As *Ionas* complaining of God in the Whales belly, complains yet to God, *Thou hast cast me out.* Whereas a Reprobate, as *Calvin* notes, would have said, *Hee hath cast mee away in the third person.*

Ionas 2. 2.

Hosea 6. 1.

Here then is further tryall of our sorrow and Repentance, if, as *Paul* speaks in another case, *Wee mourne not without hope*, if, as the Lord invites us, we can *come and reason with him*, if, as Christ commands, wee repent, and in repenting believe, that as our sinne, so also Gods mercy be ever before us. The wicked, as they believe without repenting, their faith being presumption, so they repent without believing, their repentance is desperation. And therefore they mutter and murmur, like the chaffe, which, when it is shaken, flutters in the face of the fanner, as angry with him. But the godly are Great-wheat, falling downe at the feet of the fanner, as those converts that humbled themselves and sought for ease of him that pricked them. *Men and Brethren, what shall wee doe?* And the reason is, because they have faith supporting them, that they

1 Thess. 4.
Esay 1. 18.
Mark 1. 15.

Acts 2.

finke not in the *Deepe* of Desperation. As in *David* in the 51. *Psalm*; when begging mercy, his wounded conscience objected, the greatnesse of his sins, Faith opposeth the greatnesse and multitude of Gods mercies. *According to the multitudes of thy compassions.* And againe, to that objection of the deepe rooting of his sinne, because he had lion in it three quarters of a yeere, Faith answers, *Wash me thoroughly.* There is no staine so deepe, but thy hand can fetch it out. Here *David*s faith plucked him out of the mire; and made him come to the Lord, clinging and clasping about him.

3. It is voluntary.

3. Because it is offered up to God as a service and sacrifice, and that with a free and voluntary spirit, *Psalm. 51. The sacrifices of God are a broken and contrite spirit.* The godly are agents in their sorrow. For because it is mingled with the sense of joy, in the apprehension of Gods love by Faith, they take delight therein, and *their teares become their meate, Psalm. 42.* This voluntarinesse of sorrow in the godly appeares in two things.

1. In the use of all good incentives and provokements thereof. They worke and labour their hearts what they can thereto: according to that commandement, *James 4. Suffer affliction.* And nothing grieves them more, than that they cannot grieve. But the wicked are meere patients in their sorrow, because wanting Faith to temper the cup, they drinke nothing but pure gall, yea, deadly poyson. Hence those struglings, those wraustlings with, and murmurings against God. With the sturdy Horse, they irefully champe the bit, and desire nothing

nothing more, than to have the deadly arrow fall out of their side. Hence those so many sleights of their feasting, musicke, mirth, pastime to drive away this so unwelcome a guest. Which the godly have both invited and well-commended with sackcloth, ashes, fasting, going into the house of mourning, rending of clothes, and powring forth whole buckets of water, as some expound that, *1 Sam. 7. 6.*

2. In turning every thing into sorrow, worldly, not onely griefes, but even joyes also. According to that of *Iames*, *Let your laughter be turned into weeping*: that is, let your laughter be made the matter of your weeping. Let it be the fuell to feede that fire. So doth repenting *Salomon*, *Eccles. 2.* out of the hony of his abused pleasures, hee gathers gall, contrary to the Bee, sucking sweetnesse out of bitterness. The pleasant witted man will turne every thing to a jest, even sad and serious: but the touched sinner, every thing vnto sorrow, even sweete and joyfull. The practice of *Bradford*, that worthy Repentant, in this kind was very memorable: who to this purpose booked every notable accident each day that passed; and that so, that in the penning, a man might see the signes of his smitten heart. For if he did see or heare any good in any man, by that sight hee found and noted the want thereof in himselfe, craving mercy and grace to amend. If hee did see or heare any plague and misery, hee noted it as a thing procured by his owne sinnes, and still added, *Lord have mercy upon mee.*

4. Because it keeps our hearts in a blessed frame of

M. Samson's
preface to his
Sermon of
Repentance.

4. It fits for
holy duties.

of godlinesse; fitting them for prayer, meditation, reading, hearing, conference, admonition, or any other spirituall duty. Worldly sorrow is a heavy leaden thing, making a man fitter to sleepe than to pray, as we see in *Ionas*, and the Disciples. But godly sorrow in the sense of Gods love is fresh and lively and full of Spirits. We never pray or performe any Christian duty better, than when our hearts are fullest of this sorrow.

Psalme 42.

Againe, it makes the heart exceeding soft and tender, and so sensible even of the least sinnes. As *Dauids* heart smote him for cutting off but the lap of *Sauls* coate, and for the entertainment of evill motions, *Why art thou disquieted, why frestest thou my soule?* It makes the heart like the eye that wil feele the least mote, or like a straight shooe that cannot endure the least pebble stone, which in a wide one would never be perceived.

And thus wee see the property of true sorrow or contrition, that it is both a loving sorrow, proceeding from the love and affection of our hearts towards the Lord, and a *beleeving* sorrow, comming to God, and fastening upon his mercy, and a *willing* and *voluntary* sorrow, delightfully bathing it selfe in her teares, and lastly, a soft and *tender-hearted* sorrow, working a disposition unto devotion. And therefore worthily called godly sorrow.

And of the nature of humiliation so much.

CHAP. I.V.

Of the measure of Humiliation.

THe next point is touching the measure of humiliation, or sorrow for sinne. Where I propound three rules.

2. The measure of it.

1. *Rule.* Of all other sorrowes, sorrow for sinne must be the greatest.

Reason. 1. Griefe is founded in love. According as our love is, so is our griefe. But our love of God, and his favour is the greatest love, and therefore our griefe for his offence by sinne, the greatest griefe. Therefore as *David* sayes, *Thou hast given me more ioy in the light of thy countenance, then they have had when their corne and oyle abounded*: So on the contrary must every Christian say, I have had more griefe in procuring thy displeasure by sinne, than the worldlings have had in the miscarriage of their corne and oyle. 2. According to the greatnesse of the evill, must sorrow bee proportioned. Now of the two Evils, the Evill of sinne is farre greater than the Evill of punishment. For it is onely sinne that grieves the Spirit of GOD, and deprives us of the Favour of GOD. *Affliction and Gods Spirit can agree very well.* Therefore *David* describing true blessednesse, removes nothing from it but sinne, as being that which onely makes us miserable. *Surely they [the blessed men] worke no iniquity. And not, surely they suffer no adversitie.* Sinne

Psalme 4.

Psalme 119. 3.

Isa. 22. 33.

Psal. 119.

Psalms 6. 6.

1 Sam. 7.

Zach. 12.

Sinne therefore being the greatest Evill, craves the greatest sorrow. 3. The precepts and examples in the Scripture shew as much. Though in worldly sorrow baldnesse was forbidden the Iewes, yet in sorrow for sinne it was commanded them. *The Lord calleth unto mourning, &c. and unto baldnesse, saith Esay.* A plaine argument of a greater sorrow expected for sinne, than they ought to have for any outward worldly crosse whatsoever. *David sayes, his eyes gushed out with rivers of water* for other mens sinnes. What then did they for his owne? Great is that *Hyperbole*, and it argueth an *hyperbolicall* and excessive sorrow; *I caused my bed every night to swim,* and not onely so, *but water my pallet* that lies beneath my bed, *with my teares.* Implying, that if his head could containe so much water, the griefe of his heart could furnish it. In the same sense doe some take that of the repenting *Israelites*, that they drew water, and powred it out before the Lord. And thus doth *Zachary* describe the sorrow of true Repentants, that even after plenty of teares and lamentations in publike, yet the fountaine shall run still in private, and flow from the Church to the private closet, every soule mourning in secret by himselfe. And which is strange, that the lamentations of one poore woman weeping solitarily in her closet, shall equall the great mourning of the whole multitude in the *valley of Megiddo*, for the death of *Iosiah*.

Farre then are they from Repentance, who, though they can cry and howle on their beddes, when their money, their houses, their lands are gone,

gone, what speake I of so great matters? The death of a Cowe, or the losse of a few pigges will pinch them sore. And yet their maine and fearefull sins could never yet draw so much as one teare from their eyes, or fetch one sigh from their hearts.

Quest. 1. Are *Tears* necessarily required in this sorrow?

Ans. 1. Sometimes want of teares proceeds from abundance of griefe, so oppressing the minde, that it cannot ease it selfe by weeping. As in him that weeping at the death of his friend, could not yet weepe at the death of his owne sonne.

2. Sometimes the constitution of the body will yeeld no teares. The triall here is the same, as in the matters of memory. If a man have a naturall defect in his memory, which is the cause hee can remember but very little of a Sermon, then neither will hee remember much of a tale, of a play, of worldly matter. So if the constitution or complexion deny teares in sorrow for sinne, neither will it afford them in worldly sorrow. But as thy ability to remember worldly matters, when thou hast none to remember Gods, argues no *naturall infirmity*, but a *sinfull corruption* of memory, so is it here. If thou can weepe plentifully for worldly losses, and yet have dry cheekes for thy sinnes, this is from the *corruption* of thy heart, not from the *constitution* of thy body.

Quest. 2. May not the Child of God feelee more griefe for some worldly crosses, than hee doth for his sinnes?

Ans. 1. Sorrow may be considered either as it

Thom. supplem.
qu. 4. art. 1.
Bellar. de pen.
lib. 2. cap. 11.

it is in the will, and so it is nothing but the displeasure and dislike of that which the understanding apprehendeth as evill. Or as it is in the sensitive faculty of the soule, common with us to the beasts. In the former way Gods Children feelee greatest sorrow for sinne. Their will sanctified and directed by the Spirit, detests, abhorres nothing more than to sinne against God. But yet all the children of God doe not feelee such a sensible stinging, smarting griefe for their sinne in the sensitive faculty, as they doe for divers outward afflictions. For the more corporall a thing is, the neerer is it, and more familiar to the sensitive faculty, and so pinches more there. For example: in extremity of tooth-ach, or in the burning of ones finger, there is more sensible griefe felt, than in a lingering fever, or than is sometimes in death it selfe. And yet the will guided by right reason dislikes the fever and death farre more than the tooth-ach.

2. Greatnesse of griefe may be measured either by the *violent intension*, or by the *constant continuance and duration*. Now that which is wanting to the griefe of Gods children for their sinnes the former way, is recompenced and made up in the later. Their griefe for sinne is not so extremely violent, because of the joy and comfort of the Holy Ghost, which they feelee in the midst of their heavinesse: and yet this joy doth not any way lessen the displeasure of our wills against sinne (though it qualifie the sensible smart) nay, rather it increases it. For as joy and delight in learning makes the scholar learne the better, so delight in godly sorrow sets

sets forward in it; but yet, as wee said, it mitigates the extremity of passion so, that oftentimes the children of God are for the time more violently tormented for their crosses, than for their sinnes: As David cryed out vehemently, *O Absolom, Absolom*, but not *O Uriah, Uriah*. Yet his griefe for *Uriah* death was a more setled and constant griefe, as oftentimes the stillest waters are deepest. *M. si ne i* ever before mee, so was not *Absoloms* death: That was soone over. *Job* sayes, that he possessed the sinnes of his youth even in his old age: but hee saies not that hee possessed the afflictions of his youth. Time had worne away those sorrowes: for they are but like a sudden dashing tempest, but sorrow for sinne is like the still, soft, but soaking raine, that wets to the very rootes. The one is like a mighty torrent, or land-flood, soone dried up, or like a blaze of thornes soone extinct, the other like a little spring alwaies running, or a constant fire holding out the whole day.

Job 13. 26.

Obiect. Wee are bidden rejoyce alwaies, how then can we sorrow alwaies for our sinne?

Answ. vi. These two may well stand together, because godly Sorrow ministers marvellous of joy. Let the Repentant alwaies sorrow and rejoyce in, and for his sorrow, saith *Austin*. As in prophane joy, even in laughing the heart is sorrowfull, so in godly Sorrow, even in weeping the heart is light and cheerefull. Though sinne grieve us, yet our grieving for sinne pleases us. As when wee see a good man wronged, we grieve at his wrong, but rejoyce in his goodnesse. 2. Though we shall sorrowing

*Semper doleas
penitens & de
dolore gaudeat.*
Prov. 14.

and

and rejoycing may seeme not so well to agree, yet *habituell* may. Yea, *habituell* sorrow may stand with a *quall* joy, and contrarily, now when wee say, A Repentant must alwaies be sorrowfull, we meane *habitually*, in regard of the preparation of heart, so that he doe nothing contrary to this sorrow, which should take away the disposition of his heart thereto, but alwaies maintaine a purpose to dislike, and be displeased with sin. And thus are all those precepts of rejoycing, praying, giving of thankes alwaies to be understood.

The Vse. This gives a checke to the slightnesse of our sorrow for sinne. A sigh and away; no, but we must feed and nourish this sorrow, never satisfie our selves, but wish with the Prophet, that *our heads were continuall, unemptiable Fountaines of Teares. Mine eye droppeth without stay*, saith the repenting Church of Israel. But how soone are our teares dried up? If this plaister of sorrow begin to smart a little, presently wee plucke it off, and thinke 'tis enough: whereas we should let it lie on till the sore be thorowly healed, which is not till death, when as *all teares*, and so these of godly sorrow shall be *wiped away*. Paul in the height of his Christianity still continued mourning, *I am carnall, &c. Miserable man, &c.* Even the best of us carry about us the matter of our humiliation, the poysoned roote of sinne, which is continually branching forth some corruption or other. Our hearts are *continuall fountaines of sinne*, and therefore our heads also must be *continuall fountaines of sorrow*, to allay in some measure the stench of that filthy puddle. Peter after his bitter

Jerem. 9.

Rom. 7.

bitter teares was yet thrice pinched with that nipping question, *Symon lonest thou me?* that he might yet be more seriously humbled. And to the same purpose, would God needs speake the second time out of the whirle-winde to *Iob*, though repenting at the first speaking. So repenting *Ionas* must be throwne into the sea, and humbled. *Dauid* must be further humbled with the losse of his childe, with the treasons and villanies of *Absalom*. God would neuer haue the wounds of godly sorrow so skinned vp, but that they may bee ready to bleede afresh vpon every occasion. Yea, he would haue a continuall issue kept in them. *Dauid* mourned at *Nathans* rebuke: but that mourning could not content him. Hee goes to it afresh in the 51. Psalmie, and euen soakes and souses himselfe in this brine. It is a deepe & piercing sorrow that God requires. Euen such a one that should drowne all other sorrowes. As when the stone and gout meet together, the paine of the stone being the more grievous, takes away the sense of the stone: euen so should it be with vs here. When sinne and affliction are both vpon vs at once, the desert of the punishment should so grieve vs, that the punishment it selfe should not bee heeded. But it is contrary: Worldly sorrow blunts the edge of Godly.

2 Rule. Though this sorrow must be the chiefest, yet it must be moderated, for though we cannot exceede in the displeasure of our wils against sinne, yet wee may in the testification of this displeasure in weeping, fasting, pining, and macera-

E

ting

Ioh 21.

Iob 40.

Cumq; sit exili-
um, magis est
mihi causa do-
lori: utq; pati
conar, quam
mori: ut sit in ui-
ta.

2 Cor. 1. 7, 8,
11.

*Quam magna
delinquimus et
granditer de-
scimus. Cyp.*

ting the body. Besides that in the best there is a mixture of the Legall humiliation, with the Evangelicall; and it is one of Sathans wiles, to draw vs from godly sorrow to desperation. Whereupon Paul willeth the *Corinthians* to looke that the incestuous person should not bee swallowed up of too much heavinesse. For as too much hony is not good, so neither too much wormewood. That weeping is not good, which blindes the eye of our faith, but only that which quickens it.

3. Rule. Sorrow must be proportioned to our finnes. The greater our sinne, the fuller must be our sorrow. *David* was not so much afflicted for his other lesser infirmities, as for his murther and adultery. The medicine must be answerable to the malady: The antidote to the poyson.

Y. George

CHAP. V.

Of the vse and excellency of Humiliation.

3. The vse and excellency of it in that.

1. It is the ground of reformation.

THe third point to be considered in Humiliation, is the Vse and Excellency thereof, which shewes it selfe in many particulars.

1. It is the ground of all true renouation and reformation. We cannot alter the forme of our vessels of metall which dislike vs, vnlesse we melt and dissolue them, and then may wee cast them into what mould we will. Such vessels when they are broken

broken may be bound vp, or holpen by sodering, but that's nothing, vnlesse they be molten, and so made new againe. No more will any thing helpe throughly to amend our sinnefull hearts, as long as they remaine in their hardnesse, till they bee throughly liquified and molten in true humiliati- on; *They haue made their faces harder than a stone,* (saith Ieremy) *they haue refused to retorne.* Therefore the Apostle bidding to *cleane our hearts, and purge our hands of our sinnes,* withall biddeth vs to *suffer the affliction of godly sorrow, & to humble our selues vnder the hand of God:* shewing that sinne sticks so close to our hearts, that we shall neuer get it out, vnlesse wee euen wring and rent them with this sorrow.

And here is a speciall excellency of godly sorrow, which shewes indeed that sorrow hath little or no vse any where else, saue in humiliatiou for sinne. For grieue we neuer so much for the losse of friends goods, good name, we cannot get rid of our crosses, but together with our griefe they abide by vs; but sorrow for sinne shakes and batters it in peeces, and eases the conscience of it. Sorrow therefore is neuer well bestowed, but here. It were absurd to apply a medicine for the head to the feete; So to apply sorrow the salve for sinne to afflictions and crosses, where it does no good. Weepe therefore for thy selfe, not for thy beasts, fling not away such precious sweete water, into the channell or sinke-hole, but keepe it for to sent the closet of thine owne heart with, against the euill saouours of thy sins.

Ierem. 5. 3.

Iam. 4. 8, 9, 10

Ioc. 2.

*Amicitia est
quippiam pec-
unie, tristitia est
multam non
emendauit, fili-
um amisi, do-
luit, mortuum
non resuscita-
uit. Ecce
uita qui, tris-
tia est, peccati
deleuit, dissolu-
it delectum.
Chrys. ad pop.
Antioch. Hom. 5*

2 The procurer of grace.
1 Peter 5.

Prou 18.

Math. 23.

Psal. 34.

Isa. 66. 1, 2.

3. The Preseruer of grace.

2. Humiliation is the procurer of all other graces. *God resisteth the proud, but giveth grace to the humble*: For all the grace that God giues, is obtained by prayer. But proud Pharisees that feele no wants, well may they giue thanks, but pray they will not, *Luke 18. 10, 11.* The rich are too stout to begge, onely the poore speake with supplications, saith *Salomon*. Onely the poore in spirit, that mourne in the sense of their hunger and thirst, will open their mouthes wide in the cryes of hearty prayer, and therefore they onely shall bee filled with good things, when the rich shall bee sent empty away. Therefore Christ calling sinners to him, in the first place biddes them *to bee humble and meeke*. For meekenesse fits vs to conuerse sweetly with men, but humility first prepares vs to receiue those graces of God, which makes our conuersing with men sweet and amiable. *The Lord is neere* (saith *David*) *to the contrite in spirit*. God is high aboue all, but loe a mystery, saith *Austin*; The lower a Christian is, the nearer he is to this high God. For the Lord hath two palaces, as it is in *Esay*: one of glory, and that's in Heauen: *Heauen is my throne*, &c. Another of grace here on earth; and that's the heart of a contrite sinner.

3. Humiliation is the preseruer of grace procured. And therefore compared to a strong foundation, vpholding the building against the force of winde and weather. Onely those streames of grace hold out, that flow out of the troubled fountaine of a bruised spirit. An vnhumbléd professor quickly starts backe, euen as an vnbroken egge, or cheout leaps

leapes out of the fire. Grace is no where safe, but in a sound and honest heart. Now onely the humble heart is the honest heart. Only a rent and a broken heart, is a whole and sound heart. The drosse cannot be purged out of the gold, but by melting. Crooked things cannot be streightned but by wringing. Now humiliation is that which wrings and melts us, and makes us of drossie, pure, of crooked, streight and upright, and so, sound, durable, and persevering Christians.

Non est cor integrum nisi sit scissum,

4. Humiliation is that which commends all our services, making them both profitable to our selves, to our brethren, and acceptable to the Lord. Christ preferred the teares of that repenting woman, before all the delicates of the Pharisees table. Bottles hath hee for the least drops. So precious are they with them. A little of this soveraigne balme-water is worth in Gods account, more than a whole poole of the muddle of confused, distempered worldly sorrow. The *Sacrifices* of God are a broken and contrite spirit. The plurall number is in stead of the superlative degree with the Hebrewes, and so notes the excellency of this sacrifice, as being the salt that seasons all other sacrifices. *To him will I looke* (saith the Lord) *that is poore and of a contrite spirit.* Hee that killeth a bullocke (namely, without this contrite heart, whereby hee must first kill his owne corruption) is as if hee slew a man, or blessed an idoll. In effect thus much now. Hee that receiveth the Communion without Humiliation, is as if hee went to the Masse. For though God would not have his Altar covered with the teares of worldly

4. The commender of our services.

Psal. 51.

Isay 66. 2, 3.

Sanctum enim non tantum verba, sed & ipsi aspectus spiritualis gratia pleni sunt.
Chrysost.

5. The way to exaltation.

Math. 5.

sorrow, *Malachi 2. 13.* yet hee would of spirituall, as not relishing any sacrifice without them. What good does all our hearing doe us, as long as wee want *Isaiah*. melting heart? no more than the strokes of the hammer doe the anvil. All our prayers, what are they but idle prattle, if they be not piently darted out of the Publicans smitten heart? no prayer strikes Gods eares, but his whose heart was first stricken with Gods hand. Neither commonly doe any exhortations prevaile with others, which proceed not from an affected heart. *Origen*, after his fall, reading for his Text that *Psalim. 50.* *What hast thou to doe to take my Word into thy mouth, &c.* and not able to speake for teares, set all the Congregation a crying. So effectually is the very silence of a touched heart. See the example of the woman of *Samaria, Iob. 4. 39.* mightily prevailing with her neighbours, Christ having before humbled her.

5. Humiliation is the way to true exaltation. Godly Sorrow is the mother of true Joy: for it gives a vent to sinne, that lies heavie upon the conscience as lead, and so the heart eased of that burthen, is light. *Blessed are they that mourne* (saith Christ) *for they shall be comforted.* But woe be to you that laugh, for yee shall weepe. Because the fire of Gods mercy and love, could not make you weepe here, the fire of Hell shall hereafter. Blessed are they that weepe here, where there are wiping hand-kerchers in the hands of Christ. Else they shall weepe hereafter, even when they shall see all the teares of the mourners in this life wiped away,

Happy

Happy art thou if thou weepe here; where thy teares may be water to quench the fire of thine owne concupiscence; Else thou shalt weepe, whereby thy teares shall be oile to feed those eternall flames. Happy art thou, if in godly indignation thou gnashest thy teeth for thy finnes here? Else shalt thou in a desperate murmuring, gnash them in Hell at thy punishment; and gnaw out thy very tongue for sorrow. Miserable is that mourning in Hell, where the Divell, the tormentor is at hand with his scorpions. But happy is the mourning here; where the Spirit, the Comforter is at hand, with his oile to supple thy wounds. Repenting teares are the wine of God, and his Angells. Well mayest thou expect from them the oile of their comfort, when thou hast given them the wine of thy teares.

CHAP. VI.

*Of the examination of our hearts
by the Law.*

THe last point followeth, and that the chiefeft of all, namely, the *practice* of Humiliation.

And it consisteth in two points.

1. In the outward working of it in the heart.
2. In the outward expressing of it when it is wrought.

4. The practice of Humiliation in two things.

1. Inward working.

1. In confi-
deration of
our owne
waies,

Pfal. 38. 18.

Math. 9.

Ierem 3. 13.

Revel. 3.

Lam. 3. 39. 40.

Ierem. 17. 9.

Hagg. 2. 1.

In the inward working of it, two speciall duties must be practised.

1. Consideration of our owne waies to God.

2. Of Gods waies to us.

1. For the first; There will be no sorrow for an eyill not knowne. Sinne must be seene, before it can be sorrowed for, *I agnize my sinne* (saith David) *and am sorry for mine iniquitie.* Onely sinners, that is, such as know and feele themselves to be sinners, are called to repentance. *Ieremy* calling the Church to repentance, *first* biddes her *know her iniquitie.* After Christ had discovered to *Lazareus* her miserable estate of poverty, blindnesse, nakednesse, hee bids her repent.

Now, unto a true sight of sinne, there is required a narrow search after it, and serious consideration of it. *Man suffers for sinne*, sayes the Prophet: But how shall we know for what sinnes? The next words shew, *Let us search and try our waies, and turne to the Lord.* The heart is deepe and deceitfull, and (as in such houses where malefactors are hid) many secret lurking holes are there for sinne, unespied, unlesse a more through search be used. Therefore the Prophet exhorting to this duty, sayes, *Gather your selves*, that is, gather your wits together that disperfed and wandred about vanities, and intensively fixe them upon the consideration of your owne estate. Indeed, in the examination of a close and cunning companion, the Judge had neede have his eyes in his head, In the practice of Repentance, wee sit as Judges upon our selves, and our sinnes, and therefore in the examination and triall

of

of them had need have our wits about us. And therefore the Prophet bids us *examine our hearts on our beds*, in the still silence of the night, when there is nothing to distract us, and when after our first sleepe our wits are freshest.

Psalme 4.

And this hee prescribeth as the onely way to true humiliation. *Tremble, and sinne not.* There is humiliation. And that yee may doe so, *speake in your selves, commune with your owne hearts*, examine your reines.

This is the first thing noted in that Prodigalls Repentance. *Hee came to himselfe* (saith Christ) *and said, &c.* By his sinne, as he wandred from God, so from himselfe, hee was a stranger at home in his owne soule. He was as it were a mad man, besides himselfe, he had not the use of his reason, to consider his owne estate, and therefore now beginning to be-thinke himselfe of his doings, he is said to come to himselfe. A phrase of the same nature is that of *Salomons* concerning the Repentance of the Israelites, *When they shall turne to their owne hearts and returne.* The beginning of returning to God, is this turning to, or upon our owne hearts, and taking notice how matters goe there. The minde hath many motions and turnings about? but the best is, when in this grave and sad *consideration* it turnes and reflects upon it selfe. Else what is it for her to mount up into the heavens, to compasse about the whole earth, to flie over the seas, to discend downe into the bottom of the Deepe, if whiles thus busie abroad, she be idle at home, and knowing other things, remaine ignorant of her selfe?

Luke 15. 17.

King 3. 47.

David

Psal. 139.

Ezek. 16. 61.

Ezek. 18. 18.

Jer. 31. 18. 19.

David, though a King, and had many things to thinke upon, yet neglected not this. *I have considered my waies*, saith he. And what followed? Vpon consideration lamenting them, *I turned my feet into the waies of thy testimonies*. It is impossible, the straying Traveller should returne into the way, that markes not, nor mindes not his way, that thinkes not with himselfe, Am I in the right? When God will bring the wandring lost sinner home, hee puts such thoughts as these into his heart, God hath placed thee here in this world, made thee after his image, indued thee with reason and understanding; surely, to doe something more than brute beasts doe, who minde only things present; even to seeke and serve him according to his Word. But tell me now, O my soule, dost thou answer this end of thy creation? dost thou set God before thine eyes? nay rather, dost thou not the cleane contrary? so *Ezechiel* describes the Repentance of the Israelites, *Then shall ye remember your owne waies and courses, and be ashamed*. And againe, *Because hee considereth and turneth away from his transgressions*. For this Consideration instructs a man thoroughly in the knowledge of his estate. And after *I was thus instructed, I repented*, saith *Ephraim*. Wee see in nature there is the same instrument of seeing and weeping, to shew that weeping depends upon seeing. Hee that sees well, weepes well. He that sees his finnes, thoroughly, will bewaile them heartily.

Loe then the cause of that great hardnesse of heart, and senselesnesse that raigneth this day in the world; Even that brutish inconsideration, that men

men goe on, walking rashly, and minde not what they doe, or in what case they stand to God-ward. *No man repenteth*, saith *Ieremie*, but why? no man said, *What have I done*, but as the horse rusheth into the battell, so they into their sinnes, blessing and flattering themselves therein, and putting away all such thoughts, as should but once offer to make their courses questionable. Banke-routs will not endure the sight of their counting-booke, nor fowle-faces of the looking-glasse. Guilty *Rachel* will be loth to rise, when searching *Laban* comes. Nay, Elephants out of the conscience of their owne deformity, will be troubling the waters.

Levit. 26.

Ierem. 8. 6.

But if indeed we desire to worke our hearts unto godly sorrow, wee must then deale faithfully with them, and truly informe them of their estate. And to this purpose an *inquisition* must be erected, an *Audit* must be kept in them. Many a man prayes, and confesses his sinnes, and performes such like outward exercises of Repentance, yet without any inward touch, because they doe not, as Christ counselleth, enter into the closet, and secret parlour of their hearts, and there behold their many, and grievous sinnes, the sight whereof would make them pray with grieved and troubled spirits, and even powre out their soules unto the Lord in the teares of Repentance.

Math. 6.

It were to be wished that we had the *fore-wit*, to consult of that wee doe before hand, and to say, *What am I doing?* But if here wee be inconsiderate, wee must yet at the least have the *after-wit*, to examine that which is done, and to say, *What is this wee have*

have done. In the Creation, when God reviewed at the end of every day, the worke of the day, and at the end of the sixe daies, the whole and all the parts, and seeing *all to be good, and very good*, how thinke we was hee cheered? The repenting sinner when hee shall recount his daies past, and take a survey of his severall actions therein, and finde *all naught, and very naught*, how can so ruefull a spectacle, but worke much grieve and pensivenesse of minde.

A dead carkasse when whole, sends forth a filthy stench; much more when it is cut up and opened. Sinne considered in grosse, is odious and ugly enough. But when by examination it shall be anatomized, and every particular thereof discovered, O, how terrible must such a sight be, and how avaiable to a through humiliation!

But of the necessity and use of thy examination and search of heart, and life in the practice of true contrition, there is no question. And the difficulty is, how we should examine.

For our direction therefore herein, know that in this search, wee must labour to finde out two things.

1. Our sinne.

2. Our misery by reason of sinne.

In the search of sinne, both *Originall* and *Actuall*, sinne must be found out.

1. For the *Originall* sinne, we must know, that in it are two things.

1. The *Guilt* of the first sinne of *Adam* in eating the forbidden fruite. For, in *Adam*, as the roote of all

all mankind we all sinned. And if we had no inherent sinne of our owne, this imputed sinne of his were enough to damne vs.

Rom. 5.

2. That which necessarily followeth vpon the former; The generall corruption, and deprauation of our whole nature: and it consists in these two points.

1. The whole man is in Euill. Euery part and power of soule and body is infected with this Leprosie: from the crowne of the head to the soales of the feet, there is nothing but boiles and botches.

2. Whole euill is in man; that is to say, the seeds of, and so a fitnesse to all sinnes, euen the most odious. As the *Chaos* at the first creation had the seeds of all creatures, and wanted onely the spirits motion to bring them forth: so this *Chaos* and masse of sinne hath the seedes of all sinnes, and wants but the powerfull motion of *Sathan*, and warmth of his temptations to hatch euen Cockatrices, and such like poysoned monsters. O how should this humble vs, to thinke what venomd natures wee haue, so that neuer was there any villany committed by any forlorne Miscreant, whereunto we haue not a disposition in our selues. We cry out of *Cham*, *Tudas*, *Iulian*, the *Sodomites*. Why, we carry them all in our owne bosoms. They are but glasses to see our faces in: as in the water face answereth to face, so doth the heart of man to man, saith *Salomon*. As there is a full agreement 'wixt the liuing face, and the representation in the water, so 'wixt *Tudas* his heart, and any other mans: as there is the same nature of all Lyons, so of all men.

Gen. 1. 2.

Prou. 27. 19.

Let

Tho. in supple.

Rom. 7.
Psal. 51.

Let then the Schoole-men goe and teach that Contrition is not for *Originall*, but *uely Actuell*, and those mortall sinnes. But he that shall in searching see what a bottomlesse gulfe, what a filthy sinke it is, shall see what cause he hath to bewaile it with *Paul*, and with *David*.

I I. For actuell sinnes, we must search out what we can.

1. The number.

2. The hainousnesse of them.

1. As touching the number, diuers directions for search may be giuen.

A man may consider himselfe according to those diuers relations, wherein he stands bound to God, to himselfe, to his brethren, either in the Church as a Minister; in the Common-wealth, as a Magistrate; in the family, as father, mother, child, master seruant, husband, wife. Now a man should carry himselfe along through all these considerations, and examine himselfe of the discharge of this duty, and in euery one of them.

Or else he may diuide his time according to the seuerall places and conditions, wherein hee hath passed it. So much time spent in my parents family: so much in apprenticeship: so much in a single life: so much in marriage: so much priuately: so much in this or that publique calling: so much in this towne, so much in that: so much in this house so much in that. And here he must examine himselfe how he hath filled vp the empty spaces of his houres; what good he hath done in these seuerall portions of time.

But

But the best way of examination is, by the Law of the ten commandments, truly vnderstood and applyed. For many will acknowledge themselves sinners *in grosse*, but come to the particulars of the Law, and then they are innocent, they neuer brake either the first, or second, or third, &c. commandments. Like as if a man saying he were sicke, and being thereupon asked where, and led along from his head to his feet, should yet then be well in euery particular part. The reason is, because the Law is not vnderstood by them; *For by the Law (vnderstood) comes the knowledge of sinne.*

Rom. 3.

Therefore to helpe vs in examining our hearts by the Law, these rules of interpretation must bee remembred. 1. Vnder the negative, the affirmative is comprehended. When euill is forbidden, the contrary good is commanded. 2. Vnder one good or euill action, all of the same kind or nature are comprehended, yea, all occasions and meanes leading thereto. 3. The Law is spirituall, and bindes euen the hearts and thoughts thereof. 4. The Law requires not onely our *obseruation*, but *preseruation*, that is, that we doe not only keepe it our selues, but cause others also what in vs lieth to keep it. And therefore it forbids not onely the doing of euill our selues, but helping, or any way furthering of others, though but by silence, conniueance, or slight reproofe, as that of *Est* to his sonnes. This rule is gathered out of the fourth commandment; Thou, thy sonne, &c: which by proportion must be applyed to all the rest. 5. That especially we must search our selues by the first and last commande-

mandements : for that they pierce deeper than the rest, euen to thoughts not consented to.

Thus conceiuing of the Law, lay it to thy heart, and try thy selfe by it, and loe with *Ezechiel* still shalt thou see new, and fresh abominations.

1. Command. *Thou shalt haue no other Gods but mee.*

Thou wilt say, I beleue that there is onely one true God, maker of heauen and earth, and I defie all the Idols of the Heathen.

Ans. Yea, but the Law is spirituall, and claimes the heart, the affections, the thoughts. In the which looke how many finnes are chearished, so many false gods there are chosen, as it were *Barabases* rather than *Christ*. Looke how many creatures thou inordinatly louest, fearest, trustest, reioycest in, so many new gods hast thou coyned : and wilt thou then pleade not guilty, this Commandement arraighing thee ?

2. Command. *Thou shalt not make any grauen image.*

O sayes one, I abhorre the Popish Images, and the Idolatry of the Masse. Yea, but vnder the negatiues, the affirmatiue is comprehended. Doeſt thou loue the true worship of God, as thou hateſt the false. Thou detestest Popish fasting; louest thou true fasts ? Thou loatheſt the Masse : Delightest thou in the Supper of the Lord ? Thou despisest the Priests of Antichrist : Reuerenceſt thou the Ministers of Christ ? These interrogatories wil pose and puzzle many.

3. Command. *Take not Gods Name in vaine.*

I heare

I heare thee saying; I cannot away with swearing. Yea, but dost thou reprove others swearing? *Deut. 5. 1.* for the Law must be preserved, not *abrogated* only. Again, under Gods Name is comprehended his Word, Works, and whatsoever it is whereby hee makes himselfe knowne, according to the rule, under one kinde, &c. And diddest thou never heare Sermons unpreparedly, irreverently, &c?

4. Command. Keepe holy the Sabbath.

Why we worke not; we travel not. We come to Church. Yea, but the Law is spirituall, and requireth even the rest of thy heart from worldly thoughts, much more of thy tongue from worldly speeches. Add how often here hast thou offended?

5. Command. Honour thy father, &c.

Oh! I should be unnaturall if I did not so. Yea, but thy Magistrate, thy Minister, thy Husband, thy Master, thy Superiours, and thy Fathers also. And hast thou no way failed in performance of honour to all these? And thou that art any of these Fathers, hast thou preserved this Law? or rather by an unbecoming carriage, hast thou not invited thy inferiours to contemne thee?

6. Command. Thou shalt not kill.

Here thou thinkest thy selfe innocent in deede. Yea, but there is a murder of the heart, hatred, wrath, &c. Perhaps by grieving the heart of thy brother unjustly, thou hast shortened his daies. Or if free from bodily murder, yet haply thou hast murdered his soule by thy negligence, by thy evil example.

7. Command. *Against Adultery.*

Here also the lust of the heart, yea, the use of any provokements thereof: as idlenesse, drunkenesse, gluttony, wanton bookes, lookes, pictures, dances, speeches, vesture, gesture, are sufficient to make thee guilty before God: yea, winking at it in others.

8. Command. *Against stealing.*

Here even Covetousnesse is a pick-purse before God: Yea, and not to uphold the estate of our brother, is stealing, for the poore are made owners of part of our goods, *Prov. 3.*

9. Command. *Against false witness bearing.*

Where lying, flattering, detraiting, listning to tales: yea, not giving testimony to thy brothers name, and commending Gods grace in him, makes thee guilty.

10. Command. Cuts to the very quicke, condemning the very first motions of sinne springing out of our hearts, though rejected presently.

Well then, this filthy dung-hill, however unstirred it did not annoy us, yet after this raking in it, the stench will be intolerable. Though in our blindnesse wee might please our selves, yea, when our eyes are opened to looke in this glasse, O! what ugly creatures shall wee thinke our selves then? Though in the darke seeing no danger, wee were fearelesse, yet by this light discerning not onely the beame, but even the least moates, and seeing so infinite swarme of sinnes, yea, an army of iniquities compassing us, how can wee chuse but be confounded in our selves, and forced to cry out
with

with *Iob*, *Not one of a thousand*; and with *David*, *If thou markest what is done amisse, who shall abide it?* Psal. 130.3.

2. Besides the number of our finnes, their haynousnesse must also be found out. A fore which at first seemes nothing, by reason of the small quantity of skin that is broken, afterward being searched, and launced, and the dead flesh taken out, the hole is much greater than before. So finnes which seeme small and petty finnes to carnall civill men; such as they thinke may easily be washed away with a few formall cursory prayers, when once they begin to search them by the Law, they appeare out of measure sinfull.

There is no greater binderer of serious humiliation, than that trick of extenuation, whereby men deale with their finnes, as the steward with his Masters debts, for an hundred, he set downe fifty. But if wee would make our hearts bleed in godly sorrow, wee must strictly presse every circumstance, whereby it may be aggravated. It is noted in *Peters* weeping, that he first weighed his sinne, and considered the heightning circumstances, the person denied, *Jesus Christ*, the Lord of Glory; his owne person that denied, a Disciple of Christ; the means hee had to have kept him, Christs admonition; the manner, with swearing and cursing; and that not once, but often. So doth *David* amplify his sinne by his knowledge, *Psal. 51. Thou hast taught me wisdom in my secret parts*; I cannot plead ignorance, thou hast most familiarly and fully acquainted mee with y^e will.

Luke 10.

Mar. 14. 72.

In this search also the place where, and the time when

Isa. 7. 9.

when the sinne was committed, would be inquired after. Drunkenesse on the Sabbath, swearing in the Church-assembly, receive increase of filthinesse from the holinesse of the time and place. *Hasea* thus brands the drunkenesse of the Nobles: *In the day of the King*, wherein either his birth or coronation was solemnized, which craved *Prayers* rather than *Cups*, even then *they made themselves drunke with flagons of wine*.

Inquire also, whether the sinne have beene repeated often, and specially after Repentance, and how long it hath beene continued in: for custome and daily pra^tice ripens sinne. Idlenesse to the twelfth houre, is greater than to the sixth. And this is the search wee must make for our finnes.

Deut. 27. 27.

2. As our sinne, so our misery procured by sinne must be considered and beheld in the Law. Even the curse of God begunne here, and to be perfired hereafter in torments caselesse and endlesse. *Cursed is every one that abideth not in all things written in this Booke*. And this curse must be applied to every particular Commandement, and not to the whole Law onely.

When thus we shall know our estate, our nature to be poysoned, our lives laden with innumerable and these hainous and horrible rebellions, bringing us into the state of condemnation, on our parts wholly unavoydable: when a man shall know all this, what flinty heart is there that cannot be moved? Strike the rocke of thy heart, with the rod of the Law, discovering thy sinne, thy misery, and rivers of water will gush forth.

And

And this is the first duty for provoking of godly sorrow, the consideration of our owne waies.

The second followeth, the consideration of Gods wayes, both of

Justice.

Mercy.

1. Of Justice: It worketh much upon the heart, when a man considers how the Lord hath met with him in his sinne, and hath shaped answerable punishments. *My soule hath them* (namely the gall and wormewood of my afflictions) *in remembrance, & is humbled within me,* saith the repenting Church. So Haggy provoking the Jewes to Repentance. Consider (saith he) *your wayes in your hearts:* but so that withall ye consider Gods wayes proportionable in the punishment, to yours in the sin. *Ye have sown much, and have reaped little, yee have eaten and have not beene filled, drunken, and not satisfied, &c.* marke the long taile of punishment your sinnes have drawne after them.

So the Church of Ephesus being called to Repentance, is first bidden to *remember from whence she is fallen* by her sinne, what she hath lost thereby, viz. the presence of the Spirit, boldnesse of faith, peace of conscience, joy in the holy Ghost, free accessse unto God in praier. Such losses throughly thought upon, will pierce the heart with godly sorrow, and make the fallen Christian say with Iob, *Oh that it were with me as in times past,* and with David, *When I remember these things, my soule is powred out within me.*

2. Of Mercy; where the patience, providence, bounty,

2. In consideration of Gods wayes of

1. Justice, And

Lam 3.

Hagg. 1.6.

Revel. 2.5

Iob 29.

Psalme 42.

2. Of Mercy.

Rom. 2.

bounty and kindnesse of the Lord is seriously to be recognized of us; knowing, as the Apostle speaketh, that it *leadeth us to repentance*. But here specially excelleth the meditation of the death and passion of Christ, wherein thou shalt see both the infinitenesse of thy sinne, and Gods Love. And here consider thy sinnes, as the *Judas* that betrayed, the souldiers that apprehended, bound, smote and wounded thy Saviour, as the gall and vineger in his mouth, spittle in his face, thornes on his head, nailes in his hands, speare in his side. Surely, if a man but unwittingly should kill, though the silliest and basest man that is, it could not yet but be a great trouble unto him. What then should this be to us, that we have wilfully murdered the Lord of Glory, the Son of God himselfe?

Rom. 11. 20

Behold also Gods infinite Love, and see Christ doing the same to thy sinnes, which they to him, and in suffering death at their hands, inflicting death on them, and all thy spirituall enemies: for God doth that to his enemies to make us relent, which he bids us to doe to ours: *If thine enemy hunger give him meate, if he thirst give him drinke*. Nay, when we (Gods enemies) were dead, he gave us life, and that by the death of his owne Sonne, and so hath heaped coales of fire on our heads, to melt our heart in godly sorrow. The way then to pierce our hearts with sorrow of sinne, is to behold Christ pierced with nailes on the Crosse. *Then shalt they looke on me whom they have pierced, and lament*.

Zech. 12.

And this is the *consideration* both of our owne and Gods wayes, required as an *incentive* and prouoke
ment

ment of godly sorrow. The which shall bee farre more effectually, if wee keepe *journals or day-booke*s of them both, both of our speciall finnes, and Gods speciall mercies : for then in the exercises of Repentance may we the more easily set our finnes in order before our eyes, and for the better affecting of our hearts, may wee spread the catalogue of our finnes before the Lord, as *Ezekiah* did *Rabsakehs* blasphemous letter. This course holy *Bradford* tooke, and some thinke *Iob* did so, because of that speech, Not one of a thousand.

1 King. 19. 14

CHAP. VIJ.

Of Confession and Deprecation.

HVmiliation wrought in the heart, must be expressed outwardly both in word and action.

2 Outward expressing it in word.

In word by his } Confession of sinne,
and
Deprecation.

In Confession consider } 1. Parts.
2. Manner.

1. In Confession.
In it 1. parts which are 2.

The parts of confession are two. 1. Accusing of our selves. 2. Judging of our selves.

Both these are necessary duties. For by accusing our selves we prevent *Satan*; by judging our selves, we prevent God. When we have *accused* our selves

1. Acculation in which.

What can Satan that *accuser* of the brethren say, which wee have not said before? so his mouth is stopt, He comes too late: we being *Accusers*, God is our *Discharger*, and what then shall Satan be but a *Slanderer*?

By judging of our selves, doe we likewise put God out of office: for he will say, Loe how this man judgeth himselfe: I will not therefore judge him. If in *Abahs* hypocriticall judging, Seest thou not how *Abah* humbleth himselfe? I will not therefore humble him, how much more in the sincere and severe judging of the godly? Indeed in judging of others, Judge not, lest ye be judged; but in judging of our selves, judge, that ye be not judged.

Now for the former, namely, the accusing of our selves, there must be these three things therein.

1. A particularizing of our sinnes. In an accusation it is not enough to accuse in generall, but we must come to particulars, and charge the accused with this or that crime. How can the Physician help him that sayes, he is not well, and will not tell him where? Many deale with God in the confession of their sinnes, as *Nebuchadnezzar* with his Inchanters about his dreame: that hee had dreamed he told them, and desired an interpretation; but what his dreame was hee could not tell. So many confesse themselves sinners, and desire pardon: but wherein they have sinned, and what their sins are, they cannot, or will not tell. Generall Confessions, and *in grosse*, are too *too grosse*. No, they must be particularly remembered, and ranked, and sorted together in order.

2. And

1 King. 21. 29

Marth. 7. 1.

1 Cor. 11.

Three things.

1. Particularizing of sin.

Dan. 2.

2. And being thus set in order, some of thy chiefest sins must be culled out, which have been most dishonourable to God, and discomfortable to thine owne soule. Thus *Paul* in his confession insists specially in that grand and capitall sinne of persecution. *I persecuted the Church of God.* And to those Israelites. *Besides all other sinnes, wee have sinned in asking a King.* For he that truly and seriously repents of one sinne, specially his dearest and sweetest sinne, will much more repent of his other lesser sinnes. Hee that will shake off his greatest friends, will much more forsake the meaner, and lesse respected. And indeed, usually, Repentance is first occasioned by some one speciall hainous sin laid to heart. The Apostles, *Act. 2.* doe specially presse the murther of Christ upon the Jewes, and *Act. 17.* Ignorance upon the Athenians; and Christ adultery upon the woman of Samaria, calling her to repentance. As in battels, though they fight against the whole Army, yet specially against the head and Generall; as, *Fight neither against great, nor small, but against the King of Israel:* so specially we must set our selves in our confession against our Master-sinnes; the King being caught, the rest will never stand out.

3. Though we must specially dwell upon some of our most speciall sinnes, yet the rest must not be neglected: for as *Confession* must be particular, so also must it be full. And our more grievous offences must bring the rest to our remembrance. As *Dauids* murther and adultery brought even his birth-sinne to his minde. And that sinne of strange wives

2. Culling out the chiefe.

1 Tim. 1. 13

1 Sam. 12. 13

1 King. 22.

3. Yet nor neglecting the rest.

Psalme 51.

Efra 9.

wives many other sinnes to *Efraes* minde. As wee in correcting our children for one fault, thereupon remember them of, and reckon with them for many other before; and as in accusation, when a man is endited of some speciall crime, his enemies upon that occasion bring in whatsoever else they can get against him, further to disgrace him: so here in accusing our selves, nothing willingly must be omitted. Take wee heed of spirituall guile in hiding ought. Thou mayest hide God from thy selfe, thy selfe from God thou canst not. To the Physician thou wilt discover even the most shamefull diseases, the fruits of thy filthy wickednesse. If thou shouldest conceale but one circumstance of such a disease, it might kill thee. And six thieves being entred into thy house, if thou shouldest let but one of them alone unsearched and undiscovered, hee would serve the turne to cut thy throate and steale thy treasure. Thou must then powre out thy *whole heart as water*, as the Prophet speaketh; which some of the *Ancient* have interpreted of a full confession, when nothing is left out. As in pouring out of water every drop goes out, not so in pouring out of oyle.

Lam. 2. 19.
opened.

Psalme 19.

Yet in some cases, the omission of some particular sinnes is excusable. As first, in want of *knowledge and memory*. Heere to cry out with *David*; *Who knoweth the errors of his life? Cleanse me from my secret sinnes*, shall be accepted. Secondly, in want of *leasure*, as when a man is suddenly prevented by the hand of God, as the thiefe on the crosse, or by extreame and violent sicknesse. Heere to remember

ber thy chiefe finnes, as he his stealing, and for the rest to confesse generally, is accepted in mercy of the Lord.

The second part of confession is the *iudging* of our selves. First, for the nature, or qualitie of our finnes; wherein wee must be most severe against our selves, so was *Iob*, *I am vile*; *Agar*, *I am not a man, I have not the understanding of a man in me*; *David*, *I have done exceeding foolishly*; Though before he thought he had done exceeding wisely. So *Paul* judges himselfe the *head of sinners, the least of the Apostles*, yea of Saints, yea, lesse than the least. He gives himselfe the highest place among sinners, the lowest among Saints. Secondly, for the desert of our finnes. Heere wee must passe the sentence of the law adjudging our selves to death, and so stand before Gods tribunall as guilty persons with ropes about our neckes. *Ezech. 36, 31. Then shall ye iudge your selves worthy to bee cut off. Daniel. 9. Shame be- longs to us. Luke 15. I am not worthy to bee called thy sonne.*

These be the *parts* of Confession: the *manner* fol- lowes; wherein six things are required.

1. Confession must be in *Faith* of Gods mercy, for forgiveness of, and helpe against the sinne confessed. Wee must confesse, not as the convicted Malefactor to the judge, as *Achan* to *Ioshua*, who assures himselfe of certaine death, and lookes for no favour; but as the sicke man to the Physician, that hath hope to be cured by him. And here our faith is surer a great deale. For we cannot so assure our selves either of the will or skill of the Physician

to

2. Iudging our selves.

Iob 39, 37.

Prov. 30. 2.

2 Sam. 24.

1 Tim. 1. 15

1 Cor. 15. 9.

2. Manner of it in 6. things.

1. In faith.

Hosca 5.15

Dan. 9. !
Ezra 10.21. In shame.
Ezra 9.

1 Sam. 15.30

to heale us as of Gods: neither that in the matter of shame he will be so faithfull to us, as God. Wicked men confesse as *Iudas*, *I have sinned*, but despaire swallows them up. When they acknowledge their fault, they seeke not Gods mercy; as the Prophet excellently bringeth in God coupling these two together, *Till they acknowledge their fault, and seek me*. So did *Daniel*, *Yet there is mercy and forgiveness*: And *Shecaniab*, *We have sinned*: yet there is hope in *Israel* concerning this.

2. It must be in shame, with annihilated, dejected and confounded spirits, as *Efra*: *O my God, I am ashamed, and confounded to lift up mine eyes to Heaven*: for though faith bee confident, yet not impudent. Though *Ezra* had faith, and called God his God, yet was hee ashamed with his sinne, though not with the shame of a condemned malefactor, yet of a good Sonne or Subject offending his Father, or Sovereigne. The wickeds presumptuous faith is a shamelesse faith; it makes them shamelesse in sinning; and their shame is faithlesse and desperate shame; They cannot in their shame call God their God with *Ezra*: But both these must go together. Many in confessing begge mercy with the *Publicane*, but their eyes are not cast downe in godly shame as his were. They are not touched with any serious sense of their owne vilenesse, to thinke with *Iob*, dust and ashes good enough for them. *I have sinned*, saith *Saul*, yet *I pray thee honour me in the sight of the people*. Lo, a proud and high minde in confession, where our intent principally should bee to shame and abase our selves.

3. In

3. In *Sorrow* with a bleeding and melting heart, as *David*, *Psal.* 51. In confessing, every sinne confessed, should be felt as a dagger pricking us to the heart. Else the confession of sinne is worse than the sinne confessed, the remedy is worse than the disease; and after such confessions, we had neede to re-confesse our selves for our confessions. It would more anger us, to see those that have wronged vs, confesse their wrong with an impudent forehead, without relenting, than the wrong it selfe did which they confesse.

3. In sorrow.
3. 1. 1. 1.

4. With a *free heart*, not extorted by the paine of the racke, as *Pharaoh* was, who when hee was off the racke, bit in his confession againe, and resisted; not wrong nor wrested from us by the dint of argument, as *Saul* was by the force of *Samuels* reasons. Our owne hearts must smite us, with *David*, before *God* the *Seer* come to smite us, and they must urge us out of love to our *God* offended, to come and confesse. *God* loves a cheerefull Confessor, who needes not to be laboured upon by his Minister, friends or neighbours, nor to be hated and pulled to confession by violence, or such like extremity: for the vilest hypocrite will flee then. *Belshazzar*, when hee saw the Angels naked sword, could say then, *I have sinned*.

4. With a free heart,

2 Sam. 24.

Numb. 22. 34.

5. With an *angry* and *impatient heart* against sin, and our selves for sinne. The repenting sinner, though hee be the most patient to *God*, yet the most impatient to himselfe, and full of indignation to his sinnes. Thus was it with *David* before forgiving himselfe in his confession, 2 Sam. 24. 16 and calling him-

5 With an angry heart.

1034.6.

Jerem. 3.9.

With an honest heart.

Prov. 28.11.

Acts 24.14.

1.2. 2.2.2

2.2.2.2.2

2.2.2.2.2

2.2.2.2.2

himself to brag in confessing his distrust in Gods Providence. Thus was it with Iob; *abhorring himself* in his confession; and with the Publican, *knocking himself*, shewing what minde he carried to his sinne, even to doe the like to it, and with Ephraim, in *anger striking himselfe on the thigh*. This is the way to fall in with God, to fall out with our selves; to be friends with God, to be enemies with our selves; not in bragging in this way, but in *striking* himselfe with an *honest heart* in confessing of sinne, forsaking the sinne confessed. *Hee that confesseth, and forsaketh his sinne, shall have his confession and confession of sinne must goe together.* Here many errors in Confession are discovered. *First*, many confesse their sinnes in a bravery; as *Aul* did his religion: *I confesse*, saith hee, *that after the way they call heresie, I worship the God of my Fathers*. So many gracelesse men there are, that doe joy to make long and large accounts of their lewdnesse, feeding their delights with their lives past, as the dogge returneth to smell of his cast gorge, and the horse to his dung: yea, when by Confession they have disgorged their sinne, they presently with the dogge lick up their vomit againe. Others there are, that are fully set upon sinne in confessing, as those Israelites that said, *We have sinned, we will goe up*. As much as to say, *we have sinned, we will sinne*; for God forbade them flatly to goe up. Others there are, that, as the Papists, presume to sinne, because of *infection*, thinking by it to be eased, as the drunkard by vomiting. And though some in their good moodes may seeme in

confes-

confession verily to purpose amendment, yet, these are no sound, no settled, no sincere and honest purposes, but sudden flashings, conceived by their deceitfull hearts, rather to avoyd the judgements selfe or feared, than truly to please God. But wee in our confession must imitate that good *Sheranah*, who confessing sinne, entred into covenant with the Lord against the sinne confessed. *Wee have sinned: now therefore, let us enter into Covenant with the Lord.* Otherwise confession; the remedy against sinne, is turned into sinne. This remedy increaseth the disease. Some of the Hbathien, in the daies of sacrifice to their Idolls for health did riotously banquet to the prejudice of their health. So too too many of us in the very selfe-same daies we confesse our sinnes, we turne afresh to our sinnes. And God in his just Judgement punisheth hypocriticall confession, with a further greedinesse of sinning. When the heart is not rent with the garments, the rending of the garments sowes the sinne faster together: when the heart and conscience is not knocked together with the brest, that knocking will never batter sinne, but consolidate and compact it more firmly together; it will be as the knocking of a naile, which drives it further in.

In the next place to *Confession*, wee must joyne *Deprecation*; with strong cries, craving pardon, even as the poore hunger-bitten begger does an almes, or as the cast malefactor pleades for his life at the barre before the Judge. Thus did *David*, *Have mercy upon mee, O Lord, according to the multitude of thy compassions; &c.* And *Daniel*, *O Lord heare, O Lord forgive,*

Efra 10.3,3.

*Tandem possum
& non corri-
gens vitia, non
consolidat.
August.*

2. In Depre-
cation.

Psal. 51.

Dan. 9.

forgive, againe, and againe repeating his cries.

In these penitentiall prayers we may note these two things: First, that they be deeply serious: the guilty cheefe pleading for his life, goes not about to entertaine the Judges eares with quaint phrases and fine words, but hee studies to shew the passion and affection of his heart. There are some lusty beggers, that in begging will keepe a flourishing in their Rhetorike, such as it is. A wise man will never be moved to compassionate them: Hee will thinke they are not thoroughly hunger-bitten, they would use another kinde of dialect then, and leave their fooleries, and fall to humble and pittifull complaints and groanes. As *Salomon* saies, *The poore man speaketh supplications*, so the repenning sinner being pained in spirit, speakes supplications. The best flowers hee can garnish his prayers with, are his sighes, his sobes, his groanes, his cries. This is the Rhetorike of Repentance in prayer. The affectation of carnall eloquence in prayer, shewes there is little repentance in such prayers.

2. That oftentimes affection in them is so strong, that words faile, *Isaiah* 55. 2. *David* when *Nathan* had wounded him, cried out, *I have sinned*. Why, will some say, did he not goe on and crave pardon? his inward griefe was such, that hee could not in words: in desire of heart hee did: his heart was full, and the seeds of the 51. Psalm were then in his breast. So the Publican said no more but, *Lord be mercifull to me a sinner*, yet there was affection and meditation enough to have spent a whole day in prayer, and not onely to furnish that short sentence.

Prov. 18.

Luke 18.

rence, Lord be mercifull. Some haue more words then matter in their prayers: but humble repentants haue more matter then words: and so are freighted, as great throngs of people pressing out at some narrow passage, sticke fast, and cannot goe forward but very slowly. Some are very short in prayer for want of matter and affection but repenting sinners are short, because of the abundance of matter and affection; being as full vessels that doe not runne presently at the first piercing, or as the flesh that in deeper wounds bleeds not presently. Thus was it with the repenting prodigall: he purposed to speake thus, and thus to his father, namely, Father, I haue sinned, &c: make me but as one of thy hired seruants. Now this last clause he leaves out when he comes to his Father, by reason his heart was so furcharged with griefe his passions drunke up his speech, as we see how Christs teares made his speech broken and imperfect, *Luke. 19. 41.* And fit it is indeed there should bee this sweete harmony betwixt the repenting sinners heart and tongue, his *broken heart*, and his *broken prayers*.

Luke 19.

The use. Seeing the practice of true humiliation consisteth in these exercises of *Confession* and *Deprecation*, let us in Gods feare buckle to the serious practise of them. Hast thou sinned? Suffer not sin to lie upon thy conscience; Cast up thy confession suffer not the impostumation any longer to paine thee with the swelling, but give a vent to the humor and forget ease. *David* professeth that neither in silence, nor in roaring hee could finde any ease

G

til

Plalm. 32.

Deo peccatum
dicere sufficit,
& soluitur. In
hominibus vero
contrarium pe-
nitentia, cum pec-
catores confessi
sunt, tunc
magis puniuntur
Chrys. ad prop
Ant hom. 3.
1 Iohn 1.
2 Sam. 24.

Iob 31.

till he came to confession. But *I thought I would con-
fesse, and then thou forgavest:* among them indeede
in their courts confession brings no such priviledge,
their, *confesse and be hanged*; after confession fol-
lowes condemnation: but here confession and ju-
stification goe together; *If we confesse, God is faith-
full to forgive:* it must needs be some special service
which God promiseth so great a reward unto. *Da-
vid* after his sinne of sumbring the people, proveth
himselfe to be Gods servant, because he confessed
it, *Take away the trespasses of thy servants:* yea but how
darest thou call thy selfe Gods servant, who hast so
lately and so grievously sinned? He answers, *for
I have done foolishly.* Though I am not his servant in
playing the foole, yet in confessing my folly I am
his servant. *Iob*, among many fruits of obedience,
as Justice, Mercy, Chastity, whereby hee would
prove himselfe Gods servant, reckons also this of
Confession: *If I have hid my sinne as did Adam,*
equalling the confession of his sinnes with the best
of his vertues: For as he onely can tell his dreame;
that is awakened out of his dreame; so he only can
confesse his sinne, that is truely and throughly a-
wakened out of his sinne, by the spirit of God: far
are they from repentance, who in steed of a free
and child-like confession after their sinne, are ready
to use shifts, excuses, extenuations, minsing, mi-
tigations, dawblings with untempered mortar; nay
that doe so cushion under their elbowes, and lay
pillowes under their heads, that they may sleep se-
curely in their sinnes. A pittifull thing it is, that
whereas God hath given shame to sinne, and bold-
nesse

nesse to confession, the matter should be so inverted, that men should be impudently bold in sinning and yet ashamed to confesse when they have sinned. Well, in concealing thy sinne thou doest but keepe the Divels counsell, his secretery thou art, whose policie it is thus to overthrow thee. Hee knowes right well the next way for us to get glory from God, is to glorifie God. And then doe wee glorifie him, when by confession wee shame our selves. According to that of *Ioshua* to *Achan*, My sonne give glory unto God; and of *Daniel*, Glory to thee, O Lord, shame to us. When man will not glorifie God by shaming himselfe; God will glorifie himselfe, by shaming man. When man will not open his mouth to pleade against himselfe, and his sinnes, God will stop his mouth when hee would faine plead for himselfe before his judgement seat, and strike him dumbe, that hee shall not have one word to say in his owne defence. It is deeceit enough that the Devill should bring us to sinne: 'tis double deeceit to make us hide and excuse our sins, and so to prevent us of that mercy which is promised to simple and ingenuous confession. Having sinned therefore, lay not in the way of Gods mercy the stumbling blocke of thine owne justification, but open the lap of thy confession to receive it; as *David* doth, *Have mercy upon me, God*; but why? for I know, or acknowledge my iniquity. Well may hee open his lap to receive Gods mercy, that opens his mouth to confesse his owne misery. Open thy mouth wide, in hearty prayer and confession, and I will fill it with the sense of favour and mercy.

*Pudorem et
persecutionem
rem dedit po-
cato; confes-
sio in fiduciam An-
geli rem Dia-
bolum, et pecca-
to fiduciam pra-
bet, confessioni
pudorem. Non
pudet peccare
punire pudet
Ioh. 7. 19.
Dan. 9.*

*Noli opponere
obicem defen-
sionis sed aper-
isuum confes-
sionis. Aug.
Epl. 5. 3. 3.*

Plalim 3.

CHAP. VIII.

Of real Humiliation.

THe expressing of our Humiliation in *Duties*, followes: And it consists in three sorts of actions.

1. Such as respect our selves,

2. Such as respect God.

3. Such as respect our brethren.

In regard of
our selves.

Isa. 2: 15, 16,

Ezek. 33: 4.

1 Cor. 7.

1. For our selves. And that is, the restraint of our selves in the use of the comforts and pleasures of this life: as meats, mirth, marriage, musick, apparell, company, &c. This restraint must be sometimes in action, when in more speciall sort wee humble our selves in fasting, but alwayes in affection, so that we be not deuoured, and eagen up of any earthly pleasure, but *mayrebrace, as though we reioyced not*. In wearing of sumptuous apparell, be no more puffed up, nor make any more reckoning of it, than if it were sack-cloth; in faring more daintily be no more provoked to excesse in glutrony, or to satisfying of our appetite, than if we sat at a poore leane table. Repentance is the sobriety of minde; but worldly pleasures make the minde drunken. This is the heavinesse spoken of, *Luk. 21: 34. Take heed lest your hearts bee oppressed with surfeiting and drunkennesse*. It is a drunken heavinesse, not the heavinesse of godly sorrow. And indeed this is the reason that many are so eager in the pursuits of their pleasures,

pleasures, because they would make Gods Sergeant, their owne conscience, that pursues them drunken with these pleasures: iust as many men vse to doe, getting the Sergeant that comes to arrest them into the Tauerne, and there making him drunke, that so they may escape. This excesse that is in pleasures, shewes how little men haue tasted of true humiliation. If they did bathe themselves in salt teares, could they bathe themselves in this sweete milke? If they did consider what Christ suffered for their sinnes, his want of all these outward comforts, euen of an house to hide his head in, his hunger, thirst, nakednesse, vineger on the crosse; Could they so fill and glut themselves euen to satiate and surfet with the pleasures of this life, and spend their whole precious time in them? would they not rather steepe their owne danties in this vineger of godly sorrow, and allay this strong wine with this water, and cate their meates as the Iewes their passeouer, *with sower hearbes*? If their spirituall ioy in that Sacrament, where Christ was giuen to the Beleeuer, was to be seasoned with this sorrow, how much more shoulde this outward temporall ioy? Thus did *Dauid* notably expresse his humiliation: *I cause my bedeuery night to swim and water my couch with my teares*: his bed is the place of his ease. Now looke how he qualified that one ease, and comfort, so by proportion did he all the rest. Not our beds onely, but our boords, our gardens, our buildings, all our delights must be washed with this water, as good *Bradford* usually at his dinner vsed to shed teares on his trencher

Exod. 12.

Plaine 6.6.

Lam. 3. 38.

cher. So the woman Luk. 7. late weeping and wiping, while they were eating at Table. *Ioseph of Arimathea* makes his garden or place of pleasure, to be a place of *Humiliation*, by building a sepulcher therein. Thus also did *Ieremy*, bring in the repenting sinner testifying his humiliation: *He sits alone*, retiring himselfe into his closet from his vain and delightfull company, hee shuts up himselfe close, and *layes his mouth in the dust*. What then shall we say to our Epicures, to our good fellowes, and the rest of that crue, but that of *Amos 6*. *Woe bee to them that are at ease in Zion*, not sitting alone, not washing their beds with their teares, but with their quassings and carowlings, *They lye stretching themselves on ivory beds, eating the Lambes of the flocke, and the calves out of the stall, and sing to the sound of the violl, &c.* For as they forget *Iosephs affliction*, so they forget their owne sinnes: were they remembered, they would be fowre sawce to their sweete meate, and would bee as gall and wormewood to imbitter unto them all their vaine delights.

2. Such as respect God. And those actions are twofold.

a. Such as respect God are twofold.
1. Feare.

1. Feare, trembling, silence at his rebukes and threatnings, *Isa. 66. 2. I looke to him that is of an humble and contrite heart*, but who that is, he shewes by the words following, *and trembles at my word*. A man whose courage is cooled, and naturall spirits wasted, and his very heart broken with crosses in this world, is soone taken downe. A little thing daunts such a poore soule, whereas a man of spirit and courage will not be terrified with ones threatnings.

A Treatise of Repentance.

sings. Before our Repentance, Oh the stoutnesse and stiffnesse of our hearts against God! Though the Lyon roared never so much, wee would not tremble: but when with the hammer of the Law, and happily of some afflictions besides, God hath broken these stout heart of ours, then alas, what a little thing will make us stoope? An angry word, or an angry looke will more humble us then, than angry strokes and stripes could doe before. Thus was it with broke hearted *Isaiah*: he heard the book of the Law only read in a private place, by a Layman, and yet his heart melted. Alas, we heare the same threatnings not read onely but preached at large, with an edge set on them, in the open Church by Gods Ministers, and yet wee tremble and relent no more than the seates wee sit on, and the stones we tread on. So contrite *Hzekiah*, when *Isaiah* threatened him, he bowed, he tooke not the boldnesse and fool-hardinesse of *Ahab* against *Micah*, and which many now take, to kicke against the Minister and his doctrine, and to say, It is not good which thou sayest, as *Ahab* sayd, but the word of the Lord, sayes hee, is good. Thus was it with *David*, and so it is with all tender-hearted Christians, that when God hides his face, and lookes but a little awry on them, then are they sore troubled. So was it with humbled *Iob*, *Behold* (sayes he) *I am vile, what shall I answer thee, I will lay mine hand upon my mouth, once have I spoken, but I will answer no more, yea twice, but I will proceed no further.* So *Iob* testifies his repentance, by closing his Prophecie with his Silence. But many are like those impudent cast-

2 King. 22. 10.
11.

Isay 39. 8

Iob 39. 37. 28

Ionas 4.

Matth. 23.

2. Humble
patience.

Lam. 3. 39, 40,
34.

Lam. 3. 28, 29,
30.

awaies, at the last day, that will not sticke to give God the lie, when hee rebukes them by his Ministers, Lord (say they) *when saw wee thee an hungrie, and fed thee not?* as if they had said, why dost thou challenge us of that whereof we were never guilty? and so they charge God to charge them falsely.

2. *Humble patience* in all our afflictions: I say humble patience; for there is a threefold patience. 1. Constrained and perforce, when a man beares that which he would faine be rid of, as the damned in hell. 2. Voluntary and chearefull. But now one may suffer chearefully when hee that afflicts deales unjustly. And this patience argues a vertue rather in the sufferer; than any justice in the inflicter of the punishment. 3. There is therefore an *humble patience*, when a man acknowledges the righteousness of his afflictions in regard of his sins: when a man frees and justifies God, and blames himselfe altogether. So Lam. 3. *Wherefore is the living man sorrowfull? Man suffereth for his sinnes, for God doth not punish willingly, nor afflict the children of men: In stamping under his feet all the prisoners of the earth.* This is that which is called in Scripture, *Humbling our selves under the hand of God.* When we take Gods part against our selves in our crosses, and not our owne parts against God, as the humbled sinner sits alone, and keepes silence, and puts his mouth in the dust, and gives his cheekes to smiters. So the Repenting theefe, wee are indeed here *righteously*. So the poore woman acknowledged the name of a dogge at Christs hand, *Truth Lord, yet the dogs eat the crummes that fall under the table.* So the Lord sayes

sayes of the Israelites, that their uncircumcised hearts should be humbled, and they should willingly beare the punishments of their iniquities. When then we murmur, and like the angry horse stamp, and champ the bit in our crosses, and doe not with the Prophet say, *I will beare the wrath of the Lord, because I have sinned against him*, wee know not as yet what true humiliation is.

3. Such as respect our brethren : and these actions are threefold.

1. In meeke and quiet bearing all injuries, unkindnesses, and disgraces whatsoever. An unhumiliated wretch cannot suspect the least wrong, but he swells presently. Whereas, if a man bee truly humbled, his humility will tell him, thou deservest thus to be used, thou art worthy of these wrongs. Lo, the true humiliation will make us not onely to take Gods part, but even our wicked enemies part against our selves, as *David* tooke *Schemen* against himselfe, *Let him alone*. *David* being humbled thought there could come no disgrace to him, which his sinnes deserved not. So *Hezekiah* and his people held their peace, when *Rabsakeh* rayled on them. For none can thinke or speake so vilely of an humbled repentant, as hee himselfe thinkes of himselfe. Who could have sayd more of *Paul* then he himselfe did, when he said he was the chief of sinners. The wicked call Gods children Hypocrites, proud, covetous, worldly. W hy alas ! they call themselves so, and accuse themselves with heavy hearts of all these sinnes unto the Lord. And where as they use to bee humbled with the sense of these sinnes

Levit. 26. 41

Mich. 7. 9.

Such as respect our brethren.
1. In quiet bearing of injuries.

2 Sam. 16.

2 King. 19. 36.

1 Tim. 1. 15

Numb. 12.

Psal. 38, 12, 13

Psal. 138, 1

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stones, they will be so farre from being moved with these clamours of the world, that they will rejoyce rather that there is matter, and occasion given them to shew and expresse their humiliation. It is an ill signe when a man can put up no injury. *Moses* being a meeke man humbled with the sense of his owne unworthinesse, with silence passed by the grudgings of *Aaron* and *Miriam*. And *David*, when he was reviled, was as a deafe man that heard not, and as a dumbe man, in whose mouth was no answer.

2. In not preferring and advancing our selves above our brethren, but in making our selves equall with those of the lower sort, and in giving honour giving us before another, accounting the lowest place good enough for us, choosing the lowest place at the feast. And so indeed an humbled sinner will thus abase himselfe. First of all considering that even his best part, his soule, is made of nothing. This excellent creature that thus reasons and discourses, not long since was nothing. Now nothing is lesse than a Feather, than a stone, than a mote in the ayre. But then when he lookes to his sinnes, hee sees himselfe worse than nothing. That ambition then which raignes in men whereby they aspire to the highest places, and judge themselves worthier than others, shewes plainly that they were never yet truly humbled for their sins.

3. In not ruling Masterly and Judge-like to censure: for the humbled sinner finds so much matter at home within himselfe, that he hath no leasure to looke so much into others. And therefore though severe to himselfe, yet more milde to others, in

meeke-

*weaknesse of minde esteeming every man better than himselfe. And those fautes hee sees in others, he takes notice of happily in himselfe, or else of others as bad, at least of the seedes and inclinations to those sinnes. Therefore James after he had commanded us to humble our selves, he addes, *Speake not evil one of another* : For how doth he humble and cast downe himselfe, that goes about to cast downe others, and trample them under his feet.*

4. In abasing and submitting our selves to the lowest and meanest offices of love to our brethren. Thus the humbled sinner will *make himselfe a servant unto all*, and according to the Apostles commandement, will *serve others by love* ; and bearing *other burdens* so fulfills the *Law of Christ*.

Phil. 2. 3.

Aut sumus, aut fuimus, aut possumus esse quod hic est.
Iam. 4. 10, 11.

4. In submitting to lowest offices.

1 Cor. 9. 19;
Galat. 5. 13
Gal. 6. 2.

CHAP. IX.

*Of the Contraries to Humiliation, Despaire
and a feared Conscience.*

Hitherto of the grace of Humiliation it selfe : Now to adde a word or two of the contraries to it. Contrarie to godly humiliation or contrition are these two, 1. Desperation. 2. The blackish, the feared, and senselesse Conscience *that it pass feeling*. Both these indeed must be avoyded, but yet the latter of the two is more usuall, and more dangerous, more usuall, because it is more pleasing

Ephel. 4.

to

to our nature, whereas Desperation is more distastefull in regard of the bitterness. And therefore Sathan wants that baite to bring men to dispaire, which he hath to bring men to senselesse securitie. Therefore here we may say, as they sung of *Saul* and *David*. Desperation slaies *thousands*, Securitie *ten thousands*, even as more die of intemperancy of diet, then are killed by the sword: so though Despaire be more *fearesfull*, yet Securitie is more *frequent*. More dangerous also, because Desperation may be turned sooner to good, for that the despairing person is touched with the sight of his sins, & feesles his own misery: But the senselesse conscience is nothing so. it hath neither sight of sin, nor sense of misery.

Both these extreames of Desperation and of Senselesnesse come from one cause, and that is the neglect of the prickles and wounds of conscience. It is a great mercy of God to giue vs so faire warning from a Monitour within our owne bosomes. The warnings others giue vs, wee are ready to except against. Wee cannot except against the warnings of our owne hearts. But as when milder correction preuailes not with our children, wee proceede to seuerer discipline, so when Conscience her gentler prickings are neglected, shee fall to deeper wounding and cutting; when rods wil doe no good, God puts Scorpions into her hands to seourg vs to death. Every little prick of an accusation fetches as it were some bloud from thy soule; Now if presently with a repenting heart thou wouldest craue the blood of Christ to be applyed to thy soule, the bleeding

bleeding would be stayed. But because thou neglectest the bleeding, and thinkest to stay it by false medicines of thine own, therefore the wound bleeds still, and thou shalt die of it. And thus we see how desperation comes from the neglect of the prickings of Conscience.

But again, and that more commonly, the Conscience growes scared, and past feeling. So that a man may now sinne freely, and that without controule of Conscience, after that he hath once begunne to despise the admonitions and admonitions thereof. So wee see the Father gives over his unhappy child, when he grows worse for all his coming of him. Thus many mens consciences deale with them, speaking in a manner unto them, as God speaks to the Jewes, *Why should we smile you any more, since ye followe a quart and more? you see light by our warning: wee will even give over.* Conscience is Gods officer, and is set by God to doe the best office that can be to us. But when God sees his officer not regarded, hee will discharge him of his office. When a wound is not taken in time, the flesh festereth, and growes dead and rotten, so also it fares with the wounds of Conscience. A wounded conscience neglected will grow a dead conscience. Oh then howsoever thou maiest set light by the checks and rebukes of men, and maiest shake them off; yet never reject or contemne the checks of Conscience. In any case take heede of that, for either it will continually ring such a loud peale in thine eares as shall make them to tingle, and thine heart to tremble: or else that

which

101. 42. 102.

say 1.

which is worse, it shall for ever after hold its peace. Doe we then feele the privy nippes, and secret snibs, and pulls of our consciences? Let us give care to so wholesome a rebuker. Let us seek presently to the Lord for mercy and forgiveness. Let us humble our soules before him in confession. Let us put Conscience out of office, no otherwise than thus, that as Conscience hath accused us to our selves, so now we will goe and accuse our selves to our God. For if Conscience rods, and checks cannot drive thee to Repentance, whose should? Many there are, that in regard of their places are free from the rods, and the checks of men? as Kings, and great Ones? Who dare checke them? None may smite them, yet God in mercy towards them will have their Consciences to smite them, as *David's heart smote him*, though a King. Conscience takes no notice of Kingship. Therefore all, even great States, and they of all orders must most listen to, and heed the voice of conscience, lest otherwise it fare with us as with those whom great and violent noises, continually heard, at length make deafe, as in those that dwell by the fall of the river *Nilus*. Or as it doth with unlucky boyes, who being used to the rodde, at length harden themselves, and regard it not.

CHAP.

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1 Sam. 24. 10.

CHAP. X.

*Of the names whereby the second part of
Repentance, viz. change of
heart is set out in
Scripture.*

Hitherto of the former part of Repentance,
Mourning, Humiliation Or Contrition. These
cond followeth, *Turning, Reformation, or Conversion*,
where consider we, 1. The Names. 2. The Nature.
3. The Practise of it.

1. For the names, they are more especially two.

1. An Hebrew name signifying Turning or Con-
version. 2. A Greeke name signifying After-wit,
or wisdom.

The first name is a metaphor drawne from Tra-
vellers, who having gone out of their way, must
come backe againe and returne into the right way,
if ever they meane to arrive unto the intended pe-
riod of their journey. We all are or should be Tra-
vellers to God, to Heaven-ward: but we are turn-
ned aside into the quite contrary way: we are like
the Prodigall departing from his fathers house, like
the lost sheepe straying from the fold: therefore
we must turne backe againe, and set our faces to-
wards GOD, upon whom wee have turned our
backs. It is impossible his feet should ever stand
in Heaven, whose eyes are not turned towards it.
Men doe vainely perswade themselves of finding
God

2. The second
part of Re-
pentance.
Conversion;
where.

1. The names
of it.

God and his Kingdome with faces turned upon sinne, and backs upon God. Excellently doth *I say* joyne together *turning* and *seeking* God. A man may long enough seeke an Easterne Countrey in the West, ere he finde it. And as long may hee seeke God in the wayes of sinne and Satan, ere he shall meet with him. This phrase then sheweth the absolute necessity of Repentance: for as he, whose backe being turned upon me, is gone far from me, can never be with me, unlesse he turne his face towards me, and so make towards me with his feete; no more can we sinners, that are gone away from the Lord, Ever enjoy him, or be with him, unlesse by Repentance we turne towards him: onely thus turning may we seeke him, and thus seeking can we finde him.

The second name is *Retrospect*, *After-wit* or *After-wisedome*, oppoled to *Prognia*, *Fore-wit*, fore-calling and providing beforehand.

This nametheth, that every impenitent sinner is a wretched foole, and that true wisedome consists in turning from our finnes to the Lord. Of this *David* describing man to Repentance, it is layd, *He shall come to the wisedome of the just.* The *millenaires* say, *God will give the sinner a Repentance*, that is, that they may awake out of their drunken sleepe, and become sober. Implying, that as long as we lie in our finnes, we are as drunken fops, voide of all understanding. Hence that phrase of the repenting *Prodigall*, *He was to himselfe*, implying, that before he was mad, and besides himselfe. *If thou wilt be*

wise,

May 219:

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Luk. 1.

2 Tim. 2. 25:

Luk. 15. 17.
Provg.

600

wife, then wilt be wise for thy selfe; that is, thine owne soules good, saith Salomon.

Let now the worldling and impenitent wretch go, and thinke Repentance folly, and himselfe wise, that will not be troubled with so heavy and melancholy a thing. They shall sing another song one day, even that, *Wisd. 5. Wee counted them fooles; but* &c. Is not he a foole being out of his way, will not returne backe when the right way is shewed him? Harke what *Jeremy* saies of such: They have refused to returne: therefore I sayd they are poore; how poore? poore in the braine, poore in wit; for he addes, *They are foolish*: for this cause that rich man is called a foole for all his worldly wit; and those Virgins, foolish Virgins for all their blazing lamps. It were madnesse to thinke of coming up to the top of the house without the staires or ladder, so to come to Heaven without this ladder of Repentance. Extreame folly for a man to aime at some excellent end, and in meane time never think of the meanes that should compasse it, nay to doe that which is directly contrary thereto. For a man to professe his desire after Heaven, and yet to shun Repentance, the onely way that carries thither. Worthily therefore is Repentance called *After-wisdom* or *After-wit*. In other things *Fore-wit* is preferred before *After-wit*. But here the after-wit of Repentance shall bring us to a farre better estate, than ever wee should have attained, if *Adam* had the *Fore-wit* to have espyed the deceit of Satan, and so to have prevented the danger. This is the wisdom that is commended to us in the pa-

Jerem. 5. 4.

Luke 12.

Luke 10.

A Treatise of Repentance.

table of the unjust steward. And it is the wisdom *Moses* prays for: *Teach us so to number our dayes, counting every day for the last, that we may apply our hearts to wisdom,* even to the wisdom of providing for our soules by Repentance.

And so much of the names given to this second part of Repentance.

CHAP. XI.

Of turning from sinne.

THe second point to bee considered in this Change or Turning, is the nature thereof, and that is set downe in the definition to bee a turning from sin to God.

Here though the nature of it be set forth by a metaphor drawne from change of place, yet indeed Repentance is no change of place, but of qualities, manner, and dispositions from *Evill* to *Good*. The soule and body in regard of their essence, powers, faculties, and proper and naturall actions remaine the same after Repentance that before. Onely the corrupt and vicious qualities in them are taken away, and so they are rectified. Sorrow, feare, joy, &c. are not abolished, but onely polished, and refined of that drosse of error in regard of their object. Feare of punishment is turned into feare of sinne, and worldly sorrow into godly; carnall mirth

A The nature of it, where.

might into spirituall joy in the holy Ghost.

Againe, this change is twofold. 1. *Passive*, whereby God changes and turnes us: In the which wee are meere patients, and God only workes. 2. *Active*, whereby we being turned and changed by God, doe labour further to raine and change our selves. Both these in time are together, but yet distinct in nature. The former is that which is called *Regeneration*, and is as it were the infusing of a soule in a dead body. The latter is Repentance, and is the motion or stirring of the soule infused. Of it *John*, when he saith, *Hee that hath this hope, purgeth himselfe*. And this latter active Conversion in Repentance, is the effect of the former passive conversion. *After I was converted, I repented: so I say 30. 21. 22.* And in this regard is Repentance made the gift of God, because his turning of us, is the cause of our turning out selves.

For the understanding of the nature of this turning two things must be considered. 1. The *Parts*. 2. The *Properties* thereof.

The parts are two. 1. *Aversion* from sin. 2. *Conversion* to God.

For the former: It was thus expressed in the definition, Repentance is a grace, &c. whereby the sinner, &c. turnes from his sin: where let us marke that Repentance is made a turning from sinne indefinitely without restriction: whence arise those two Considerations. 1. That there is no sinne so great but *may be*; And 2. That there is no sinne so small, but *must be* opposed and encountered with Repentance. Reason sayes, Great finnes cannot be: and

1 John 3. 3.

1 Cor. 3. 18.

1. The parts, which are

1. Aversion from sinne.

Genes. 4.

small finnes need not be repented of. In great sins Reason derogates from Gods mercy; as though they could not be pardoned for all our Repentance; *My sinnes is greater than can be forgiven.* In lesser, from his justice and truth; as though they might be pardoned without any Repentance at all. Against both these errors oppose we both these assertions; and thus doe we maintaine them.

Heb. 6.

1. I say; There is no sinne so hainous or hideous, but there is place for Repentance, the sinne against the Holy Ghost alwayes reserved of which it is said, that it is *impossible* that ever the offenders therein should be *renewed by Repentance.* Not that the arme of Gods power is shortned, or the bowels of his mercy so straightned, as though any sinne could overcome either: but as of Physician though otherwise able, and willing to heale a Patient, it may be sayd yet, he cannot heale him, if he be obstinately wilfull, and will neither endure the Physician, but spits in his face, nor his physicke, but spils it on the ground; even so the case is here. Therefore cannot this sinne be pardoned, this spirituall disease be cured, because this is the nature of it, to rage and rave desperately both against the physicke, and against the Physician, to trample the bloud of Christ under feet, and to despight the Spirit of God the sprinkler of this bloud, and not to endure him, when hee perswades to prepare the heart to repentance, for the receipt of that soveraign medicine.

Heb. 10. 29

But as for all other sinne; Christ sayes, *I come to call sinners (without exception) to Repentance.* though

though Publicans and Harlots : *Princes of Sodom and Gomorra*, that is, such as matched the filthy Sodomites in wickednesse, are yet bidden to wash themselves in this river. The conspirators against Christ are called to *kisse the sonne*, namely, with the kisses of that repenting woman, *Luke 7.* who would have thought that ever the crucifiers of Christ, who *shed his blood by murder*, should have *drunke his blood by faith* ; and imbruing their hands in *the matter*, should have bathed their soules in the *merit thereof* : And yet even these are bidden Repent.

Iſa. 1. 16

Pſalme 2.

Acts 2.

This is to comfort such whom the multitude and hainousnesse of their sinnes discourages, as though there were no accesse to mercy by Repentance. Unto these God sayes, *Come let us reason together.* Stand not reasoning with your owne distrustfull heart, but hearke what I say to you. *If ye will wash and cleanse your selves by Repentance ; I bough your sinnes were as red as crimson, &c. yet then shall they bee white as snow.* O but my sinnes are exceeding great, and above the ordinary size : why so much the more neede hast thou to repent : the more dangerous the disease is, the more is physicke used. And if thy sinne bee so great as thou complaineſt, what meanest thou to make it greater by not repenting ? The greatnesse of thy sinne troubles thee, Repentance will make it lesse : it is only impenitency that is the condemning sinne. O but the greatnesse of my sinne hinders me from repenting : say not so : Remember that Christ is thy Physician, and repentance is his physicke, *Mat. 9.* *The whole neede not a Physician, but the sicke ; I came*

Iſa. 1. 18.

*Indivisa me-
dicorum.*

not to call the righteous, but sinners to repentance. Wilt thou now make him so weake and vnskilfull a Physician, that he should bee good only at a cold, or at the rheume, or some such petty infirmitie, and not able to deale with a burning pestilentiall feauer? Indeed bodily diseases sometimes so weaken, that there is no ability to receiue, much lesse the power in the physicke receiued to worke. Many diseases are there that pose the best Physicians, and are their shame and reproch: not so heere: Neuer art thou so low brought; but Christ is able to make thee take his receite of Repentance: and when it is once taken, neuer doubt of the working; for there is no sinne, no spirituall disease that exceeds the skill of our spirituall Physician, Iesus Christ. And therefore so many examples we haue of horrible sinners renued by repentance, as *Rahab* an Harlot, *Abraham* an Idolater, *Manasses* a Tyrant, *Paul* a Persecutor, those Magicians called at the birth, that debauched thee called at the death of Christ.

This doctrine condemneth the rigour of the *Nouatians* denying repentance to them that fell away through feare in time of persecution.

It answereth also that Question concerning *Relapse* or *Reciduation* into some grieuous sinne after repentance for it, namely, whether such relapsed persons may be recovered againe by new repentance? This doctrine shewes plainly they may. Because no sinne is excluded from repentance, saue that one vnardonable. And heereto adde these reasons.

1. Relapses

1. Relapse into some one particular grievous offence, after repentance, seemes not to bee more heynous, than a generall and long continued reuolt of one eminent in the profession of the truth, from religion, to idolatrie; from holinesse, to filthinesse of life. But euen such a reuolt may be holpen by repentance, as in *Salomons* case. Therefore a relapse also.

2. Repentance is Christs physicke for sick sinners *Matth. 9.* Now if temporall physicke doe helpe relapses into the same diseases, why may not repentance relieve relapses into the same sinnes?

3. Christ commands vs to forgive our brother unto 70. times 7. times in one day, if hee repent. Now that which God bids vs do, in some measure we doe it: and that good which we doe, and haue, we haue it from God, and doe it by his helpe. All our goodnesse and mercy is but a little particle out of his fulnesse, a drop out of his sea. Therefore if there be such mercy in vs to forgive those that after their repentance, for some iniuries done vs, offend againe in the same kind, much more then in God, the Father, and fountaine of mercies.

Matth. 18.22.

4. Neither want we altogether example of Scripture, *Abrahams* example, *Gen. 12. 19.* hazarding his wifes chastitie by a flipperie policie, and againe, *Genesis, 20. 2.* dashing his foot at the same stone, is alleaged by some. To the which wee may also adde that of *Iohn*, worshipping the Angell the second time, after the Angells rebuke for his former error. But in these examples there is no mention made of repentance after the first slip. Though

in all likelihood the rebukes of an Angell should prevaile with *John*, and of a heathen man, with *Abraham*, specially when he saw Gods rebuke in the danger hee was in. Besides that these seeme rather to bee examples of *infirmities*, than of *more grievous offences*, whereof the question is made. As for *Peters* dissimulation in his Judaizing, *Gal. 2.* it was nothing of that nature that his dissimulation was in denying Christ. And therefore it cannot be counted such a Relapse as we now speake of. The example of *Jonas* seemes fitter for this purpose: his sinne was grievous to runne away from God, and forsake his ambassage to *Niniveh*: and for it being grievously punished in the *Whales belly*, he there heartily repented, as appeares, *Jonas 2.* yet for all this when God spared *Niniveh*, he was angry with him, and justified his former sinne, and wished he had never come thither, which in effect, and before God, was all one as to have committed that sinne againe the second time. Here is comfort then given for relapsed persons, that are intangled againe in the same offences whereout formerly they were delivered by repentance. And yet this comfort belongs onely to poore troubled consciences, not to presumptuous sinners. It is not to incourage any that stands to fall, or that is fallen to lye still, but onely him that is fallen, and feelles himselfe fallen, and begins to despaire of recovery, to strive to get up on foote, by putting him in hope of a possibility of rising up againe by helpe of that *stone which is set*, as for the fall, so, and that much more, for the rising againe of many.

Jonas 4. 5.

Luke 2.

But

But as for lesser slippes, whose experience doth not tell him, that even after repentance he is againe and againe hampered in the same snares of anger, techinesse, lust, negligence, secret pride, hypocrisie, vaine glory, &c. Though yet the fruit of serious repentance before, will appeare in our falling againe, that we shall presently catch our selves tardy. Therefore we must not be over-much perplexed in such cases, to thinke our former repentance unsound; For repentance doth not wholly take away sinne, but onely weakens it, lessens, and impaires it. And as he truely runned, who afterward sitteth downe, so he may truly repent of some sin, who afterward is foiled by it againe.

2. Confectary is; that there is no sinne so small but it needes repentance. The world thinkes that repentance is onely for more grievous sinnes, as murther, adultery, oppression, blasphemy: as for lesser matters they hope they may bee dispensed withall. Here our civill men are to bee nipped, who put away repentance from themselves, because free from grosse scandall. Surely, though they had no unbeliefe or prophanenesse of heart, which indeede are as heynous sinnes as any, yet have they cause enough to repent, if it were but for the very least idle thoughts, or words they ever thought or spoke. The children of God whose heart God hath softened by the touch of his spirit, will be troubled even for the least sinnes; accounting no sinne little which is committed against so great a God. *John Hulse*, that good Martyr, in his imprisonment repented for his playing at Chess, because

For Mauryol.
in Epist. Huf.

Revel 2.4.5

because of the losse of time, and provocation unto anger: So *Bradford* and *Ridly* for their negligences, and secret infirmities even in good actions, as is to be seene in their letters. When *Dauids* hand did but touch the lap of *Sauls* garment, that touch of his hand cost him blowes and stroakes of heart. Every thing is laid to heart by Gods children, such things the world never sticks at, sinnes of omission as well as of commission. *Ephesus* is called to repentance for leaving her first love. Even not to increase in grace according to the good meanes, and occasions we enjoy, is a matter that craves repentance; favouring our selves, though in never so small sinnes, cannot stand with repentance, which turns the backe upon all sins, whatsoever, be they great, or be they small.

CHAP. XIJ.

Of the second part of Conversion, Turning
to the LORD.2. Conversion
to God.

THe second part of *Turning*, is turning to the Lord. In sinne our backes are turned to him, in repentance our faces are turned towards him. For it is not enough to cease from sinne, but withall we must turne to the Lord, and set our hearts towards him and his kingdome. *O Israel, if you returne, returne unto me, saith the Lord. And let him that stole, steale*

Isaiah 4.1

steale no more, but let him labour and give to him that needs. For, every tree that brings not forth good fruit shall be hewen downe and cast into the fire. Many leade a civill and an honest life, not spotted with grosse sinnes, yet for all this they have prophane hearts turned to the world-ward, not favouring or affecting the things of God. But here is the very pith of repentance, *The turning of the heart upward to heaven*, and fixing the eye upon God, and so making towards him with the foote: that so it may be said of every true Repentant, that his behaviour is as of one that is going up to the *heavenly Ierusalem*, as it was said of Christ going to the *earstly Ierusalem*, Oh this one thing shewes how little repentance there is in this world, when the shame of our affections carries us downward to the earth. A plaine argument, the heart is turned from God: For in this regard a Christians *conversation is in heaven*, because by repentance his eye is now turned to heaven, and his feete is carrying him thither apace.

Ephes. 4.28

Matth. 3.10

Luke 9.

This then ministers exceeding great comfort to the poore repenting sinner, discouraged with his manifold slippes and infirmities, and is brought to doubt of the truth of his repentance by the sense of his many and daily frailties. Such an one may remember that repentance consists in a turning of the heart and affections to God, not in walking in a way without a stumbling foot. Repentance takes not away stumbling, it takes not away slipping, and sliding of the foote. It keepes the *face* from turning from God, and the *foote* from walking from God. It fares with a Repentant as with a man go-

Phil. 3.2.

ing

ing up an hill, who though he may have many falls and slippes, yet still is said to be going up the hill, because his face is toward the top of the hill: So it is with the penitent sinner, he is turning to God, though hee have many falls, because his face is set, and the maine current of his affections is bent upon God. This therefore be thy comfort, thou wende not out to meeete and to welcome sinne, but it came upon thee unawares, and like a coward, comming behind thee, strooke up thine heeles, thy feet indeed slid a little downeward, but thy face was still upward.

But the maine point that here is to be insisted upon, is this, that repentance alwaies brings with it a wonderfull, and a palpable change and alteration of the heart and life. When our affections, like wilde mad horses are violently galloping to hell, the Spirit of God by repentance, as by a bridle, suddenly gives a jerke and turnes them, and sets them a going as fast the other way. So that those our companions in the broad way stand marvelling at us, that we breake off company, and doe not still continue *running out with them into the same excessse of riot.*

So great is the change, that not onely our selves, but others also may discerne it, as to marvell at it. It is compared to the change of darkenesse into light, which who sees it not? yea vnto the change of a stone into flesh, *I will take away the stony heart, and give you a heart of flesh.* Why doth Satan bid Christ turne stones into bread to prove him selfe God? He had long before done a greater matter than

1 Pet 4. 4.

Ephes 5, 8

Ezek. 36. 26.

then that, even turned stones into flesh, which is softer than bread. Great and wonderfull is that change of glory in the life to come, when a peece of clay shall shine as the Sunne, when corruption shall put on incorruption, when these base earthly bodies shall be spirituall bodies, and these weake ignorant soules shal become like the Angels themselves. But this change, which is wrought by Repentance in the conversion of a sinner, farre exceeds it: For the distance betwixt *Grace* and *Glory* is not so great as betwixt *Sin* and *Grace*: for *Grace* is the beginning of *glory*. And therefore *Paul* teaches *Sanctification* under *Glorification*, being but the perfection of *Sanctification*. And *Peter* calls the *Grace* of joy, glorious joy and unspeakable. But sin is far contrary to *Grace*, and a change from one degree to another, is easier than from one kinde to another. No marvell then, if the Angels doe so triumph at the repentance of a sinner, when they see a greater change than that at the first creation, when out of that deformed and confused *Chaos*, so good and so beautiful a creature as heaven & earth was drawn. Oh the bright hue the leprous soule is in, when once washed in this *Jordan*. Though before blacker than the stocke, yet now shineth as once *Ierusalem*, *Nazarites*. The beggers nasty ragges are stript off, the old man is put off, and the royall robes they cloath us: the new man is put on. Great is the change of old age into youth. Now in Repentance, of old men we become young men, we cast our old skinne with the Snake, and oh how strong and farth are we then? *Ps. 103.*

Rom. 8.

1 Pet. 1. 8.

Luke 15. 10.

Lam. 4. 7.

Psalm 103.

with

1 Cor. 5.

Philem. II.

1 Cor. 6, 10
II.

with the Eagle. All old things passing away, and all things become new.

Here then is an excellent trial of our Repentance. Let us not deceive ourselves. Repentance will transforme a man out of himselfe, so that all the world may see it, and say, *How much is this man changed from what he was?* Canst thou say of thy selfe, as Paul of Onesimus? *Once unprofitable, now profitable.* Or as Paul of the Corinthians, *Once I was a theefe, an adulterer, an extortioner, a covetous person, &c. But now I am washed, now I am cleansed.* Once I was a dogge under the table, but now a sonne sitting at the table: once I was a bramble in the wilderness, but now a pleasant and fruitfull figge-tree in Gods Orchard. I thinke thou canst say of thy selfe, it is a blessed evidence of true Repentance. But how sore doth this say to full many of us. For

First, how many prophane wretches are there that lye wallowing in their mire, and live in the daily and greedy practice of grosse sinnes, that may say, I was a swearer, and so I am still, I was a prophaner of the Sabbath, a proud scoffer, and a mocker of all goodnesse, I was covetous, a drunkard, an unclean person, and as I was, so I am still. Thou wretch, that hast thy leprosie still sticking in thy forehead, wilt thou ever bragge, that thou hast washed thy selfe in this Jordan? Thou that hast an Ethiopian hide tanned in the sunne of thine owne scorching concupiscence, and the Devils fiery temptations, thou that hast the Leopards spots, and the Leviathans scales, wilt thou ever take the boldnesse to thee of saying, Thou Repentest? where

is thy change? where is thy transformation? Repentance would make a change in thee. It made of *Paul* a furious persecutor; a zealous Preacher. It makes a *Lyon* to become a *Lamb*: It makes the *Lyon* eat grasse quietly with the *Lamb*, as hee did at the first creation: It makes him forget and leave off his roaring and his ramping. It made the woman of *Samarie*, and the crucifiers of Christ to become humble and serious petitioners to Christ, and his Apostles. It turned the *Jaylor* from scourging, to annoynt the wounds of the Apostles. It made *Zacchaeus* of a proling and pilling Publican, and a grinder of the faces of the poore, to bee a compassionate, and a mercifull refresher of their bowels. Loe, the *Wolfe dwelling with the Lambs*, and the *Eagard with the Kid*. *David*, who before his Repentance lusted after *Bathsheba* without feare, afterward was afraid, for that he had inordinately lusted after a little water, and spilt it on the ground. Presumptuous *Peter*, whose voyce was before his Repentance, *Though all men, yet not I*, oh how humble and how meeke was hee afterward! *Symon Peter thou wast more than these? to win, than these thy fellowes?* That was our Saviours question; See now what was his answer, *Not, more than these*. No, he had now turned his *swelling into mourning*, his confident *triumph* into humble *weepe*; *Lord, I love thee*, though weakely, though not so strongly as these who never denied, and forswore thee as I have done, yet *Lord I love thee*. Cowardly *Peter* before his Repentance plucking in his shailles home at the touch of a silly girl, afterward how courageous

Isa. 11. 17.

John 4.
Acts 2.

Acts 16.

Isa. 11.

2 Sam. 23.

John 13. 1-5

was

was by how dales how slowe to affronte the highest
 Triest himselfe. Now then, thou that talkest of Re-
 pentance, shew me the like change in thy selfe.
 Canst thou with good consciences say, I was thus
 and thus; but now the tale is altered; I hate that
 folly which before I loved; I embrace that grace of
 God which before, (wile that I was, I trampled un-
 der my feete. Thou must be able to say so, before
 thou canst be able to say thou hast repented. Re-
 pentance and continuance in thine old wicked cour-
 ses cannot stand together. Repentance will make
 thee of an earthlyling, a faintling; of fierce, meeke;
 of covetous, bountifull; of fleshly, spirituall; of a
 wolfe in sheeps clyde, of a Devil in an Angell. So that
 thou mayst say, I was an unclean beast; but doe I
 follow drinking, & ill? So Paul; Doe I yet seeke to
 please men? as who should say, it is time. Indeepe
 once I did seeke to please men, but I am now other-
 wise than I was. So to the Corinthians, Though
 we have knowne Christ after the flesh heretofore,
 despising him for want of outward glory, yet now
 henceforth know him from henceforward. But alas, alas, no
 change to be seen in many, except it be from evill
 to worse; noisup sthioive? noisup sthioive? noisup sthioive?

How many civill men have we, that remaine
 in their owne naturall, and blasse themselves in
 their outward honesty, and glory in this, that they
 were alwayes the same, which is, just to glory in
 their shame. For what is it else but a plaine profes-
 sion that they have had any repentance: for that
 would have made a strange alteration. It would
 have reversed, and have made that which we have
 done.

Gal. 1. 10.
explained.

2 Cor 5. 16.
expounded.

A. D. 1600. Repentance.

done. A thing indeed which evill men can hardly be brought unto, to demolish and cast downe the godly buildings (as they thinke, though indeed rotten and ruinous) of their civill vertues: they can hardly endure to have all their life by-past censured and condemned for naught. But yet they must, if ever they will see the Kingdome of God, *Except a man bee borne againe, hee cannot see the Kingdome of God.* The word *againe* is significant; which, as *Beza* there notes, imports, that wee must goe over all againe that is past, and reject it as unprofitable, and begin anew. Thus did *Paul*, who was a better civillian than thou canst be for thine heart: when hee repented, hee threw away all his glozing civill vertues as *offals to Dogges*. And though before hee thought himselfe in good case, yet when the Law was revealed unto him, hee saw what he was then, and then was troubled for inward lusts and motions of his heart. And these four times want not such examples, when civill men have beene seized upon by the Spirit, they have seene their owne dangerous state, and have beene nixed to repentance, and so have felt a wonderfull change in their hearts and lives: of neglecters of the word to prayer, they have become conscionable practisers of all religious duties, and zealous lovers of that which before onely fashionably, and for Lawes sake they have performed.

Let then civill men, whose nature is changed by the Spirit of Repentance, know that they are in a damnable state, and that it will not bee well with them, till they grow to a loathing and a detestation.

John 3.

1. 10.

1. 10.

1. 10.

1. 10.

Phil. 3.

8.

Rom. 7.

1. 10.

1. 10.

on of this their evil life, void of all heat and fire
of holy devotion, as all those of whom I have heard
of have done, and who have been so long in the
world, yet have not been able to overcome their
flesh, and to live in the love of God and his
neighbour, as I have heard of some of the
ancients of the church, who have lived in the
world, yet have not been able to overcome their
flesh, and to live in the love of God and his
neighbour, as I have heard of some of the
ancients of the church, who have lived in the

CHAP. XIIJ.

Of the Properties of Conversion.

2. The pro-
perties of it,
which are 3.

BUT because many will yet deceive themselves,
thinking they have Repentance when they
have none, and some again will be so terrified with
this doctrine of the change which Repentance
workes, that they will think they have no Repen-
tance when indeed they have, we will therefore fur-
ther proceed to speake of three properties of this
change or turning of the heart in repentance. By the
two former whereof we shall terrifie the first kinde
of selfe-deceivers, and by the third shall comfort
the second kinde of doubters.

1. It is order'y

1. Propertie. This change then must be an or-
derly change, beginning in the soule, even in the
very marrow and spirit thereof, and so proceeding
to the outward man, and the actions thereof. This
orderly change the Apostle teacheth, when first he
bids us be renewed in the spirit of our minds; and then,
let him that stole steal no more. O Ierusalem, wash thine
heart. But alas, how many are there that set the cart
before the horse, and beginne to change their lives
before their hearts. Some indeed advise us so to
doe, but as I thinke, not advisedly. It is the onely

Eph. 4. 23, 24.
Ierem. 4. 1

way

way to hypocrisie, to doe that outwardly which is not first begunne inwardly. And besides it is idle, and to no purpose to purge the channell, when the fountaine is corrupt, and to apply remedies to the head, when the head-ach is caused from the impuritie of stomacke. Miserable experience shewes, how such disordered beginnings of repentance oftentimes come to a miserable end. Content not then thy selfe with leauing sinne outwardly, but see you loath it inwardly; content not thy selfe to loppe off the boughes, but lay the axe to the root of the Tree.

2. Property. It must be a thorow change. *The Lord saith, I will see you thorowly, that your whole spirit, and soule and body may be blanchified.* Many in their repentance giue but the halfe turne, *(Mat. 11)* those that turne from one sinne to an other, as from concupiscence to prodigallitie, from Atheisme, or Iudaisme, to Popery. This is as if the Monke escaping the trappe, should fall into the pawes of the Cat. It is iust like the turning of the wind from one point of the North vnto the other, from North-east to North-west, but yet still it is in the North, and as far from the South as before. So these men turne, but yet in their sinne still, and as far from God as before. Secondly, those that turne their vnderstandings from error to truth; but not their will from euill to good, as those that of Papists turne loose and vnreformed Protestants. Thirdly, those that turne from many sinnes, and with many doe many things, but yet they remaine vnturned from some one speciall sinne. Some indeed there are,

a. 1. & thorowly.
1 Thes. 5. 23

whose change makes them like Ethiopians, white only in name, euerywhere else cole-black. I meane our verball professors; that haue onely a change from the teeth outward, a change of their words, can speake well, and that is all. But others there are that goe further, and doe much, and yet not enough; because though they seeme to turne from sinne, and to looke towards God, yet haue a leering eye, and a squint respect vnto their sinnes, with *Lots* wife casting a longing looke after their olde *siddone*; and they turne, as if a man, whose face is towards the West, should turne to the North, or South: for forturning he may looke both wayes, both to the West whereon his face was set, and to the East whereon his backe was turned. So many turne from their sinnes to God, not directly, but side-wayes; so that with one eye they may looke to God, and with the other to some sinne. But as he whose face is turned directly to the East, cannot see the West: so he who indeed looks directly to God, cannot looke to his sinnes; but he must needs haue them behind his backe. Repentance, if so be true, is generall: it strippes vs sturke-naked of all the garments of old *Adam*; and leaues not so much as the skint behind. In this rotten building it leaues not a *pentropen* a stone. As the flood drowned *Noahs* owne friends and seruants; so must the flood of repenting teares drowne euen our sweetest and most profitable sinnes. Most true is that saying of *Thomas Aquinas*; That all sinnes are troubled together; though we may regard of remission to them of all good, for some to looke the good of game, some of glory, some

of pleasure, &c. yet in regard of auersion from eternall good, *that is, God*. So that hee that lookes but toward one sinne, is as much auerted, and turned backe from God, as if he looked to all. In which respect *S. James* saies, Hee that offends in one, is guilty of all. Repentance is a thorow change of the whole man, of the whole life: it refines euery part, not so much but vanity and lightnesse in apparell, *The Lord shall wash (saith Isaiah) the filthinesse of the daughters of Zion*, that is, that proud brauery, and affected meanes of apparell, mentioned in the third chapter, *by the spirit of Iudgement*, that is, of Repentance, whereby they shall iudge themselves for that sin, and condemne that for *nastinesse* which before they accounted *neatnesse*; and that for *filthinesse*, which before they accounted *finenesse*.

Esay 4. 4.
opened.

3 Property. It is yet an vnperfect change. Perfect it is in regard of *parts*, as a childe is a perfect man, but imperfect in *degrees*. It is like the change of the aire from darke to light in the dawning of the day, which proceedes by degrees; or as the change and turning of water from cold to hot, which is first luke-warme. This I note for the comfort of such poore soules, that when they heare Repentance is such a change of the minde, and feele so little change in themselves, but their old sinnes to be so strong and linely, are driven to doubts. But fort their comfort they must know, that this is a *change*, that with griefe they feele and complaine euen of those secret infirmities which were wont neuer to trouble them. The rising of the heart against sinne, the antipathy, and secret grudging,

3 It is imperfect.

and murmuring of the spirit against it, euen then when it is soyled by it, is an argument of a blessed change begunne, which shall be perfected in time.

CHAP. XIII.

Of the practice of Conuersion in seuen Duties.

3 The practice of conuersion in 7. duties.
2 Cor 7.11.
fully handled.

THe third point followes. The practice of this *Turning, Reformation, or Conuersion*. And it is notably set downe by the Apostle Paul 2 Corin. 7. 11. where seuen particular duties are set downe, wherein the practice of the second part of Repentance consisteth: *For behold* (saith the Apostle) *this thing, that yee haue beene godly sorry, what great care it hath wrought in you, yea, what cleering of your selues, yea, what indignation, yea, what feare, yea, how great desire, yea, what a zeale, yea, what punishment. &c.* Hee that said before, *Godly sorrow workes repentance*, that is, this second part of repentance, *the change of the minde*; for godly sorrow (as wee haue seene) is the first part. Now, here hee prooues that godly sorrow workes repentance and his reason standeth thus: That which workes care and cleering, and indignation, &c. that workes repentance: but godly sorrow works these things; therefore it workes repentance. So that it is plaine, that the Apostle here referreth those things to the practice of this second

part.

part. To come then vnto the particular duties.

1 Duty is *Care*. Now, this *Care* is twofold: first, the maine *Care*, whereby a sinner takes thought for the remission of his sinnes, and life eternall. Such was the *Care* of those after they were pricked in their hearts at *Peters* Sermon, when they cried out, *Men and Brethren, What shall we doe?* The voyce of men in *care* and anxiety, as of those that are in great *care* for this world: *What shall we eat, or what shall we drinke; or what shall we put on?*

1. Care.

Acts. 2. 37.

Math. 6. 31.

And this is that which is figured in the Parable of the vniust steward, who is brought in consulting and taking care, *What shall I doe? Digge I cannot, and to begge I am ashamed.* So that the first beginning of our turning to the Lord, is a serious and a *thoughtfull consultation*, what course to take for the pardon of our sinnes, and the saluation of our soules.

Luke 16. 3.

Now, in this carefull consultation, there are two things to be considered: 1. the ground; 2. the end of it.

For the ground of it. It is the sight and certaine knowledge of the error of our former course of life, and the iust censure and condemnation of it. As when a man turnes him to the right way, first, hee sees plainly, and concludes, that hee is gone wrong, and thereupon bethinkes himselfe *what so doe*, that he may recover the right way againe.

2 The end or effect of it, it ends alwaies in true repentants, in a settled *determination* and resolute purpose to enter into the good way, which the Word of God discouers vnto them for good. Some indeed deliberate and consult, but they remaine

houering, and do not resolute like faint chap-men, that cheapen and harken about wares, but will not come off. They are loth to sell all they haue, to purchase the Pearle, to buy Heauen with the losse of their sinnes. For, when Satan sees a man begin to mistrust his owne courtes, and to entertaine a thought of departing out of Egypt, he vses all the craft he can to detaine him, and pursues after him, departing, as *Pharaoh* after the *Israelites*. So in the Gospel, the dumbe and deafe Diuell, when Christ came to dispossesse him, raged, and tooke on. So that every Christian in the practice of Repentance, before he can passe from his consultation to a resolution and determination, hee shall find and feelee a shrewd bickering and conflict, both with Satan and the flesh, that will labour him to continue in his sinnes still, as *Austin* in his Confessions shewes, it was with him in his conuersion. But notwithstanding all the temptations of Satan and the flesh, the Christian gets the victory, and growes to a resolution. This purpose & resolution of the heart, is the very heart of repentance. I haue determined to keepe thy Word, saith *Dauid*. And this is that which *Barnabas* exhorted the *Antiochians*, that with purpose of heart, they would cleaue vnto the Lord. And thus is the prodigall sonne brought in, resolving with himselfe, I will goe to my father, and say &c. and when he did but thus resolve, his father came to him to meet him: for this serious purpose to turne, is turning. I thought I wil confesse, and thou forganest me. So when *Zacharias* had but resolved to make restitution, when as yet he had not done it, Christ said, Salvation was

Psal. 119. 57.

Acts 11. 23.

Luke 15. 18.

Psal. 32. 5.

Luk. 19. 8. 9.

come

come into his house. If wee haue not this constant purpose of heart to forsake all our sinnes, and to endeaour our selues to the obedience of Gods Commandements, wee haue not yet set one foote over the threshold of Repentance. The Prophet *Jeremie* calling vpon *Israel* to returne, They are brought in answering the Lord, *Behold, wee come vnto thee*: when this purpose and will of comming is conceiued, there is returning. So repenting *Ephraim* is brought in, thus resolving, *What haue I to doe any more with Idols?* And *Iob*, *Once haue I spoken, but I will answer no more.* It is not enough for vs with *Agrippa* to be halfe perswaded, but we must goe thorow stich, and so pitch it in a settled purpose, that we may say with *Dauid*, *I haue chosen the way of thy Commandements.* The Prophet *Isaiah* bids the Iewes to wash them, and to make them cleane, to cease to do euill, and to learne to doe well, &c. Now, it might be said, Alas, these are hard matters, how shall we be able to doe all this? The Prophet therefore qualifies the matter, saying, *If yee consent and obey, that is, If ye consent to obedience in the sound and serious purposes and thoughts of your hearts, Yee shall eate the good things of the Land.* Though you cannot so thorowly wash you, yet consent to it, and agree to it, and it shall be accepted.

The second Care followes vpon this purpose, the former Care ended: when a man hath purposed and set downe with himselfe to do ought, then hee takes Care how to bring this purpose to passe. The Repentant considers with himselfe, that though now he be turned into the right way, yet if

Jerem 3.22.

Hos. 14. 19.

Acts 26. 28.

Psalms 119.

Isay 1. 16.

Verse 19.

Luke 14.

Iosh. 24. 18, 19

Ioh. 11.

Nehem. 4.

if hee haue not his eyes in his head, hee may easily lose it againe. Hee is not ignorant how many impediments will encounter him in the way, how many stumbling blocks will be laid by Satan; besides, that the old Serpent will be behind him nibbling at his heeles, and assaying him to plucke him backe. Now then these thoughts run in his head, I haue resolu'd to enter into this course. Alas! how shall I be able to goe thorow it? like the wise builder he casts his accounts afore-hand, considers the weightinesse of Christianity, and bethinkes himselfe how hee shall be able to performe that which he hath vndertaken. He obiects to himselfe, resolving to serue God, as once *Ioshua* to the people, saying, *We will serue the Lord: Nay, but yee cannot serue the Lord, for he is an holy God, he is a zealous God, &c.* So our Repentant in his first turning, informes himselfe of the great difficulties that are in walking on in that way whereinto his feet are turning. Hee considers that he is raised out of the graue of sinne, but yet like *Lazarus*, bound with napkins; so is he still hampered with the bonds of many infirmities which will quickly make him weary and faint. And therefore now all his care is, how hee may hold out, and compasse that which hee hath propounded to himselfe. Now this second Care he shewes in the practice of these duties.

1 Because hee knowes that in this building there are many enemies, as once in the building of the walls of *Ierusalem*; he therefore shewes his Care, in furnishing himselfe with spirituall weapons, working with one hand, and holding the sword!

sword of the spirit in the other.

2. Being thus armed and provided, hee hath a vigilant and a watchfull eye against all occasions and meanes of sinne, and hath a *Care* to avoid them. He is watchfull and *carefull* against the very first motions and whisperings of the Serpent, saying vnto himselfe secretly, as before Gods Spirit did, This is the way, turne into it againe.

3. He is *carefull* to doe all good duties, both in his generall, and in his speciall calling; as to pray, reade, meditate, instruct, admonish. *Hear, O Israel, and obserue to doe it, saith Moses to the Israelites.* So here is his *Care*, in that he obserues to doe all good duties.

Deut. 6.3.

4. Hee is *carefull* to doe them in that holy manner which God requires. Hee is not ignorant of Sathans wiliness, how he labours to interest and insinuate himselfe into our best actions. Here then is his *Care*, that he goe with an even foote, and an vpright heart, not out of a desire to be seen of men, and to haue praise from them. *Take heed how you giue your almes.* He obserues, not onely that he do, but *how* he doth good duties.

5. Hee is *carefull* to apprehend all occasions of good, whatsoeuer are offered: hee markes when Gods sends such men vnto him, of whom hee may receiue further comfort and knowledge: hee also markes when God puts such into his hands, to whom hee may performe any good office, and withall hee markes the season and opportunitie. When any accident of Gods speciall workes, either of mercy or iudgement, falls out in the world, hee
makes

Gen. 18. 18.

makes good vse of it : as the Lord noted how *Abraham* vpon occasion of his Iudgement on *Sodom*, would thereby prouoke himselfe and his to a more carefull keeping of his Lawes.

Luk. 10. 41.

By this now may we try our selues, whether we repent or no. Repentance we see, is a very carefull thing, & fills our heads with many serious thoughts in things spirituall. But alas, with *Martha*, we busie our heads with many things, but in the meane time that *one thing which is needfull*, is the least part of our care; we lie secure in our sinnes, and if any thought be taken, it is *how to fulfill the lusts of the flesh*. We are like those women in *Isay*; *Arise yee women that sit at ease*: we eat, drinke, play and sleep, but as for our soules, let God take care if hee will, wee list not to trouble our selues with such a burthen. Who is there almost, who in the morning at his first arising entertaines these thoughts, O how may I passe and bring about this day well? how may I auoid Satans snares, and restraints mine own corruption? And as wee looke not backe to say, *What haue I done?* so neither looke wee forward to say, *What shall we doe?* Now, we walke rashly, hand ouer head. The repentant sinner is turned toward God, and sees his great and awfull Maiesty, and therefore is exceeding carefull and respectiue of his carriage, that he may not offend, walking now in the eye of so great, and withall so good a God. Children, when their Gouvernours backs are turned vpon them, play reakes; but if once they see them, then are they carefull of their behauiour.

Rom. 13. 14.

3 Cleering.

2 Duty is *cleering*. Such is our owne weaknesse

nesse, and Satans malice, that be we neuer so *care-
full* and watchfull ouer our wayes, yet we shall of-
tentimes be ouertaken with heedlesse and throw-
nesse, and then is the enuious mans time to sow
his *tares* and *darnell*, for sinne to steale vpon vs. Doe
then, what a repenting sinne wil doe in such a case.
If contrary to his purpose and carefull endeour, he
ouer-shoot himselfe, and fall into some offence, wil
he lie in his sinne, and suffer his sinne to lie on his
conscience vnquestioned? No, hee cannot endure
such guests; he knowes full well by dears bought
experience what they are, he wil neuer be abiqued,
till hee haue *cleared* his conscience of the guilt
and defilement of the sinne. Hee gets him presently
into some corner with *prayer*, and there notable
to endure conscience to accuse him, he falls to ac-
cusing himselfe to God, earnestly craving his mer-
cy, neuer giving ouerrapping at his gate, till hee
haue gotten Gods acquittance sealed for the par-
don of his sinne. This is the *deputie* of *repentance* here
spoken of, the getting of Gods pardon signed, and
sealed with the blood of his Son, that so when Sa-
tan and conscience shall come to dragge vs by
the throats to hell, we may plucke this pardon out
of our bosomes, and so chase them away. When
Satan accuses, yea and begins to iudge and con-
demne vs, there is our *apology*, here is our *answer*
and our answer ready. And thus gradually forgi-
uen mee: The bookes and bonds are cancelled, Sa-
tan, get not beyond thine office as *practise* will severely
speakes, God is the Iudge, thus *huff* and *ouer*
with his office. Doe, the Iudge hath cleared vs, Ad-
cuse

*adma' d'm' d'm'
y' au.*

cuse new as long as thou wilt. So long as a man hath the Judges acquitting sentence, he needes not feare the clamors of any malicious accusers.

And here we may observe a notable difference betweene the repentant sinner, and the impenitent. The wicked wretch so he can shift off by any means the *accusation*, hee never cares nor labours for the Judges *absolution*, who in his time will take notice of his sinne, though never any accusation should be proffered. All his care is for the present to out off the accuser, the sergeant, the officer. Well, thou riddest thy selfe by some device to day, but he comes to thee againe to morrow. Where is thy *defence*, thy protection against him? Alas, thou hast provided none. Now the true Repentant hee considers that it is to no purpose to put away the accuser, when as yet the judge remains unpacified, who will againe and againe set this accuser on our backs till we have pacified him. And therefore his chiefe dealing is with the judge himselfe, to get his favour and grace, and so he getting the Judges *absolution*, regards not a whit the officers accusation. In a word, the wicked, when Conscience accuses, have such care to stop the mouth of Conscience, and to choke it for the present, that it may not accuse. The godly further, as they would not have it accuse, so neither further would they have it in a silent and a senselesse Conscience, but they would turne accusing Conscience into an excusing and stenting Conscience. The wicked care is only to stop & damme up this violent flood; but the godly, for that they see it is to little purpose thus

thus to do (because within a little while it will overflow, and rage more violently than ever it did before) they have therefore a further care to turne the streame and current the other way, to make Conscience sing another note, and in stead of scurrurs, to speake peace.

3. Duty. Indignation, namely against our sins, and so against our selves for our sinnes. For though we have gotten Gods defence against our sins, yet may we not remaine friends with the, nay so much the more bitter and deadly ought our enmity to be against them, because of Gods Love in giving us the *defence* of his mercifull pardon in Christ against them. As if I had gotten the Judges absolution, and so a discharge from mine enemies that sought my life, wil I not then do much the more for my selfe in hatred against those wicked enemies? Some when they have sinned, will seeme to labor for the former *cleering*; they will confesse their sinnes, and crave Gods mercy, but yet that league and friendship which they still entertaine with their sins, shewes they have not so cleared themselves as they should: for if they would cleere their consciences from accusing, they must also cleere their hearts from loving their sins. Every wicked man hath his *cleering*, his *apology*, and *defence* against the damage of his sins ready at hand, namely, the death of Christ. But what followes on this? Doe they hate and detest their sinne? Doe they grind their teeth at it in anger? No, but rather make their *profession* and *defence* against sinne, to be as it were a *licence* of *sinning* still. But the fruit of true Repentance is *indig-*

3. Indignation

Isay 30. 22.

Hos. 14. 9.

Math. 23. 57.

Cant. 5. 4.
Visceribus frē-
mentibus.

Isay 8. 11.

Psalm. 73. 22.

1 Sam. 24. 10.

Eccles. 7. 5.

nation and bitter anger against our sinnes. Peter upon
his fall brings in the repenting Church, throwing a-
way idolatrous ornaments, as in a chafe, as one
that throwes away a menstruous cloth, and sayes, *Re-
pent (brethren)*. So *Hosea* brings in *Ephraim* in a like
angry manner, saying, *What have I to doe any more
with idols?* So Peter not only wept, but wept bitterly,
the bitter gall of this godly indignation being miti-
gated with his salt teares. Thus the Church, when
she had shamefully neglected Christs call, her heart
fretted within her, as *Isaiah* reads, we can fret
and chafe at little defects in others, and are tetchy
for trifles. True Repentance comes all tetchinesse
with others, into this holy tetchinesse and fretful-
nesse with ourselves for our sinnes. The Idolater
frets himselfe and curses his gods, but the Repentant
fretting reaches not to God; him he blesses, when
he frets at himselfe; nor yet to man, to whom the
humility of his heart makes him patient, but to
himselfe onely, and to his owne sinnes. Thus *David*
fretted in a manner at himselfe, when seeing how
much hee was deceived, and offended at the wick-
eds prosperity, he at length befooles himselfe, and
be-beasts himselfe too. So foolish was I, and so igno-
rant, even as a beast before thee. In the like moode
was he with himselfe, when hee had numbered the
people, & have sinned exceedingly, & have done very
foolishly. This is that anger which *Salomon* prefers
before all carnall merriment and laughter, *Anger
is better than laughter*. Then is God well pleased
with us, when in an holy Anger we are displeased
with ourselves, then is he ready to turne from his
fierce

since indignation against our selves, when we see us forward in *lily* indignation against our sins.

4. Duty. *Fear* which must follow indignation.

4. Feare.

A strange conjunction of *Anger* and *Fear*, for when men are angry, they feare least, and grow more fierce than fearefull. Men commonly feare nothing in their anger: but here it is otherwise, indignation breeds feare: that indignation against sinne past, which is not attended and followed with feare of sinne to come, is not good, and therefore is feare added to indignation. And this is another excellent part of the practice of Repentance: for the burnt childe must needs dread the fire: and the Repentant sinner having once been bitten and stung by his sinnes, cannot but feare to come neare them againe. He that after a dangerous straying is returned into the way, will be afraid of losing it againe: for before we saw one maine dutie of Repentance was *Care*, now *Fear* alwayes waites upon *Care*: and besides, that the Repentant being now turned to God, and seeing how great a good hee is, cannot but exceedingly love him, and out of his love feare the losse of him, for love, in this sense is exceeding fearefull: even as the wife reconciled to her loving husband offended, feares againe to offend and lose his favour. Againe, in repentance, and in turning to God, the heart was softened and made pliable to the hand of God, and therefore now being made a tender heart of an hard and stony, it will the more easly feare and tremble at a danger: whence comes that opposition betwixt feare and hardnesse of heart, as blessed is that man

4. 8. 7039

Res qd solliciti
plena timoris
amor.

Prov. 2.

Iſa. 63. 87.

that feareth alwaies, but hee that hardeneth his heart shall fall into euill; and that of the Prophet, *Why haſt thou hardened our hearts from thy feare?*

Prov. 28. 14.

Now this feare is of excellent uſe in the practice of Repentance, for it is as a bridle to order, guide, and keepe us in the way whereinto Repentance turnes our feet. *Blessed is the man that feareth alwaies; but he that, in desperate boldneſſe, hardens his heart, shall ſurely fall into euill.* Therefore by the force of the opposition hee implies, that he that feares shall be kept from euill, and that herein his bleſſedneſſe conſiſteth, which hee more plainly avouches elſewhere, *The feare of the Lord is a well ſpring of liſe to avoide the ſnares of death*: for more particularly it thus keepeſ us.

Prov. 14.

Pſal. 4. 4.

Fiſt, it makes us to quake at the very fiſt riſings of euill and ſinfull motions in our hearts, and ſo to daſh ſinne in the ſhell; *Tremble* (ſaies David) *and ſinne not.*

Gen. 39. 9.

Secondly, when ſtrong and violent tentations aſſault us, it ſtrengthens us, and with-holds our aſſent; for the repenting ſinner being now turned to God, hee alwaies ſees God, and knowes that God ſees him, and therefore the aweſull reverence hee carries to his preſence, reſtraines him. This up-held *Ioſeph*, *How can I* (ſaith hee) *doe this, and ſinne againſt God?* This ſtrengthened him againſt the powerfull and adulterous ſollicitations of his Miſtreſſe, the time was fit, his Maſter was abſent, and the place fit, private and remote, yet, though time and place gave him leave, Gods feare would not: ſo powerfull was it againſt her powerfull perſwaſions to ſol-

by. So *Isaac*, though naturall affection would have carried him to have reuerſed *Abraham's* blessing, ſpectally when hee was importuned by the howlings of *Eſau*, yet he did not: and what was the bridle that held him backe? *Hee feared an exceeding great feare*, which is mentioned afterward, *The feare of my Father Isaac*, ſaies *Isaac*, ſwearing by God, whoſe feare poſſeſſing *Isaac* his Father, kept him from paſſing away the bleſſing to *Eſau*.

Gen. 27. 33.

Gen. 31. 42.
opened.

Thirdly, it keepes from ſuch ſinnes, where the feare of man reſtraines not, oven from ſecret and unknowne ſinnes to the world. *Thou ſhalt not* (ſaith the Lord) *curſe the deafe*: Why, what ſhould hinder? hee cannot heare us: if wee doe; *Thou ſhalt not lay a ſtumbling blocke before the blinde*: Why, what ſhould let us? he cannot ſee us if we doe. Marke the words following, *Thou ſhalt feare the Lord*, who both heares thy curſes, and ſees thy ſtumbling blocks.

Levit. 19. 14.

Fourthly, in the whole courſe of our life, it makes us, *worke out our ſalvation with feare and trembling*, even *reioycing in feare*, and *ſeaſting in feare*, knowing that there is then the greateſt danger, when to our eyes there is the leaſt appearance of it.

Phil. 2.
Pſal. 2.
Iude 12.

In theſe and ſuch like reſpects, is this feare ſo neceſſary in the praſtice of Repentance: for Repentance is a continuall returning towards God, and drawing neerer ſtill to him. To the which howſoever that helliſh and ſlaviſh feare be a let, for it drives a man backe from God, and turnes away the face from ſinne, yet not this loving and filiall feare, for it drives from ſinne, and keepes us from forſaking God, *I will put my feare*, ſaies the Lord,

Ierem. 32. 40.

in their hearts, that they shall not depart from me. Out of this feare arises that notable dutie which some Repentants in the more serious exercise of their repentance, in the **SCRIPTURES**, have practised namely, that entring into Covenant with **GOD**, and binding our selues by solemne oath unto him: This was *Dauids* practise, *I have sworn, and I will performe it, that I will keepe thy righteous Iudgements.* The same dutie we finde practised in the bookes of *Ezra* and *Nehemiah*. Now this practise arises out of this feare and *zealousie*, which we have of our deceitfull hearts. As when wee feare the faith and honest dealing of men, wee will not trust to their bare words, but we will have it under their hands and seales.

The contrary to this feare, is *bold venturousnesse*, when we rush desperately into all manner of sinne, and in boldnesse of face and hardnes of heart, worke out our owne damnation.

Now by this may wee try the truth of our Repentance. What, doe we feare to sinne? when we see sinne following us, doe we runne from it, as the chicken seeing the Kite come, flies under the wings of the hen? Art thou now *afraid of an oath*? Hast thou been a covetous usurer? a swinish drunkard? an unclean adulterer? a godlesse Sabbath-breaker? And art thou now *afraid of these sinnes*? tremblest thou at the thoughts of them? then hast thou good evidence of the truth of thy Repentance. But this gives the most the lye that bragge of their repentance, because as it is said of those deceivers, *that they feast without all feare feeding themselves*: So it may

Psal. 119. 106.

*Ezra 10.
Nhm. 10.*

Ecclef 9. 2.

Iude 13.

may be laid of them that they follow their finnes with all greedinesse, without *fear*, or wit. So farre from *fear*, that they doe *desire* the occasions of sinne, and even harden their hearts against this *fear*. These may well *fear* that they never knew what Repentance meant.

CHAP. XV.

Of three other Duties wherein Conversion is practised.

5. **D**Vty is *Desire*. That which wee *fear*, wee *desire* to be freed from, and to enjoy the contrary. So hee that *fears* death, *desires* life, and hee that truly *fears* sinne, *desires* to be freed from sinne, and to enjoy the presence of God every day more and more. This *desire* then of Gods grace and his presence to deliver us from the cumber and the burthen, and body of death, is another affection of a penitent heart: for when by repentance wee are turned to God, and see the sweete beauty of his face, wee are exceedingly ravished withall, and therefore in strong and earnest desires wee make towards him, faine would wee be at the end of our journey, that wee might be with him, and graspe him with our armes, and satiate our selves with his sweetnesse. Hence it is, that the Children of God *desire* death and dissolution with *Paul*, because

5. Desire.

Phil. 1. 23

Car. 1. 3.
Psal. 119. 54.

till then they cannot be with Christ. These *desires* are so much the stronger, because of our *infirmity* in approaching towards God; which is such, that we goe but as it were creeping. This grieves us, and makes us desire that we were rid of these infirmities which so clogge us, and hang as lead at our heeles. This makes us cry with the Church, *Draw mee, and wee will runne after thee*: and with David, *Oh! that my waies were directed*. By repentance indeed we are escaped out of Satans snare, but yet so as the prisoner out of prison with the bolt on his legge, and so he can goe but slowly, yet in his *desire* hee flies, and wishes every step twenty. Wee are still fettered with many infirmities, that presse us so downward, that wee cannot runne up Gods Hill, and therefore this increases the vehemency of our *desires*. This is a great comfort to every true Repentant heart. Thou that hast these *desires*, it is an argument of the truth of thy repentance, whereby having turned thy face towards God, thou hast gotten sight of his face, and therefore doest so long after him, and desire to draw neerer and neerer unto him. A repenting heart is never without these earnest *desires*; Blessed (saith our Saviour) are they which are poore in spirit, and then hee addes, *Blessed are they which hunger and thirst after righteousness*; where ever there is a poore, there is a *thirsting* spirit, and these *hungering and thirsting desires*, are evidences of a repenting heart.

Matth. 5. 3, 6.

6. Zeale.

6. Duty is Zeale, which is a compounded affection of Love and Anger. There may be deceit, and often is in our *desires*. Every one pretends, they desire

fire Gods Commandements, but there is no zeale in their desires, they are lazie and sluggish desires: therefore is Zeale added next to *Desire*, to shew what kinde of desires these must be, to wit, they should be fervent and zealous desires: *The Desire of the fleshfull staies him, for his hands refuse to worke.* But true desire hath zeale joyned with it, which causes us eagerly to pursue the thing desired, and to over-come all impediments hindering our desires. We see in nature, how the *irascible* facultie backes the *concupiscible*. And as fire hath *lightnesse*, whereby it aspires to the highest place, so it hath also *heat* to consume that which should hinder his ascent. In the like manner hath the true desire of a repenting sinner, the grace of zeale to second it: when one had uttered that affectionate speech; *Blessed are they that eat bread in the Kingdom of God*, see how Christ presently entertaines it with the Parable of the Guests, who being invited to the Supper, had every one their excuses from their *farmes, oxen and wives*: whereby Christ seemes to give a cheeke to the counterfeit desires of many, and seemes to insinuate thus much; Oh! you indeed make as if you had a desire to come, but you doe but counterfeit, you meane it not, for when God calls you to this Supper, yee are ready to shuffle off his invitation with one worldly excuse or another, and so are your desires, zeale-lesse desires. They are so cold, so heartlesse and so heatlesse, that they cannot leape over the least blocke that lies in their waies. Thus wee see then, how fitly zeale followes desire.

Prov. 21.29.

Luke 14.14

And indeede a true penitentiary cannot but be

Zealous: Zeale must needs be joynd with Repentance for these reasons.

1. Repentance is a *turning* unto God, and a *returning* into our way, out of which we had wandred by our sinnes. Now the more way and time a man hath lost, the more earnest and *zealous* hee is in the redemption of both. A man that hath rid out of his way, when once hee perceives it, will spurre the harder, and gallop the faster, till he hath recovered so farre as hee might have beene, if hee had kept his way in a good reasonable pace. So when the Repentant considers how much knowledge and experience hee might have gained, if the good time which he hath mis-spent in his sins, had been spent upon better things, when hee considers how much of his life is past in sin, and knowes not how little he hath to come, wherein hee may walke in obedience, hee laies the more *zealously* about him, that what hee wants in time, hee may redeeme with his *zeale*. And this is that which Peter urges, *That henceforward wee should live (as much time as remaines in the body) not after the lusts of men; for it is sufficient for us, that wee have spent the time past after the lusts of the Gentiles. The longer we have beene stragling, the more quicke should be our speed in our returne.*

1 Pet. 4. 3. 3.

And the same thing doth Paul urge the Romans withall, *As yee have given your members servants to uncleannesse, and iniquity to commit iniquity, so now give your members servant unto righteousness and holiness.* The Repentant will be no lesse *zealous* in the waies of grace, than he was in the waies of sinne, and the more *zealous* will hee be in the service of righteous-

Rom. 6. 19.

Qui per penitentiam resurgunt, magna charitate resplendent & sapientiori quàm illi qui nunquàm ceciderunt. Cbry.

righteousnesse, because hee spent so much of his time and strength in the service of iniquity.

2. Before Repentance we are blinde, and cannot see God, nor the sweet Beauty of his face, for indeed our faces are turned from him; but in repentance wee turne our faces to God, and then seeing him, his bounty, our crowne and recompence of reward, wee are so ravished and enamoured upon him, as that with *Paul*, in an holy zeale, wee forget that which is behinde, *endeavouring our selves to that which is before, and following hard toward the marke, for the price of the high calling of God in Christ Iesus.*

Phil. 3. 13, 14.

3. The Repentant considers the inconceivable Love of God towards him in the pardon of his sins, that howsoever he was running headlong into hell, to cast away himselfe and his soule, yet the Lord staid him, and was mercifull unto him in the remission of all his offences. The meditation of which sweete goodnesse and *Love of God constraines him to be zealous for the Glory of so gracious a God. This Love of God in Christ to him, constraines him, and inflames and fires his heart with an earnest zeale to glorifie the Lord. That wherereas before by his sinnes hee had wounded Gods Glory, now the Love of God, who hath had mercy upon him in plucking him out of the jawes of Satan, makes him now zealous of his glory, and carefully to labour to heale these wounds which before his sinnes had made. This we may see in that repenting woman, who, because much was forgiven her, therefore shee loved much, that is, zealously. Shee had not bene so zealous before in following her filthy and uncleane*

2 Cor. 5.

Luke 7.

uncleane loves, as now she was zealous in following her holy and spirituall love.

Now this zeale in repentance, shewes it selfe in these properties.

Cant. 3.

2 Sam 6.

Psal. 119. 126
127.

Luke 7.

2 Sam. 24.

1. Property, It over-lookes all difficulties, and over-comes all impediments. *Much water cannot quench love*, nay, it kindles rather, and the more water, the more love. Zeale dampes at no bogges, quagmires, hills, or mountaines, it is an affection that will wing a man, and mount him over all. It is not a *Lion* in the way, no, nor yet Legions of Devils in the way can coole it's courage. *Michal* scoffe was to *Dauids* zeale but as water upon lyme, made it the more hotter, *I will be yet more vile*. And other mens hatred of the truth, did but increase his Love, *They have destroyed by Law, therefore doe I love it*. A worthy example of Repentants zeale in this kinde was that of that repenting woman, who, though Christ were at dinner in a Pharises house, and muh company likely there, yet in the holy madnesse of her zeale, she comes rushing in, seeking him whom her soule loved, not abashed with the company, but before them all falls to *kissing and washing the feete of Christ*.

2. Property, This zeale of Repentance, thinkes nothing too good for God, or too deare for him, and spares for no cost and charges in the cause of his Glory. Thus *David* repenting for his numbring of the people, would not have the place for the Altar and the burnt offerings, of *Aarunah* for nought, but would give him money for them. So the *Israelites* repenting for their Idolatry, shewed their zeale

zeale in their costly offering to the Tabernacle, even till they were faine to be forbidden to offer. So it was with that good woman that powred the box of costly Ointment upon the head of Christ.

Exod 36.

3. Property, It makes us draw others to God. This our Saviour required of *Peter*, as a fruit of his repentance, that *while hee was converted, hee should strengthen his brethren*. In our sinnes wee are commonly instrumentall for Satan to draw others into our sinnes with us. True repentance will make us zealous to be instrumentall, to bring others to God. *I would* (saies Paul) *that not only thou, but all here, were not only almost, but altogether, as I am, except my bands*.

Luke 22.32.

Acts 26.29

7. Duty is *Revenge*. Here is the demonstration of our zeale for God, and his Word, when we *revenge* their quarrells upon their capitall enemy, the flesh, the corruption of our nature. There is much deceit in zeale. The zeale of many is onely verball, it may be heard but not seene: but true zeale must be seene as well as heard, *Come*, sayes *Iehu*, *and see what zeale I have for the Lord*. Now, as his zeale was seene in the revenge which hee tooke upon *Baals* Priests in the slaughter of them, so must our zeale appeare in the revenge upon the flesh, which wee must wound, and daily mortifie. This revenge will shew what affection we beare to our sinnes. Before repentance they are so deare to us, that wee cannot endure so much as the reproofe of them, but when our repentance comes, then comes revenge, and we can brooke not onely reproofe of them from others, but *vengeance* also upon them from our selves. And when

7. Revenge.

2 King. 19. 16

1 King. 3. 27

when once wee can come to be *revenged* upon them, it is a signe wee account them as *enemies*. For no man desires *revenge* but upon his enemy. *Salomon* knew the right mother of the Child by her tender heart, and earning bowells, which could not indure to see the Babe divided by the sword; Surely when wee cannot abide the *Sword of revenge* to wound and slay our sinnes, wee have cause to suspect our repentance, for who would be loth to have his enemy wounded?

Now this *revenging* our selves upon the flesh, is
 { *Generall*,
 { *Especiall*.

1 Cor. 9. 27.
Rom. 12. 1.

Prov. 19. 21

Rom. 8.

1 Cor. 9. 27
ἡμεῖς ἡμᾶς

1. Generally, this revenge consists in that which the Apostle calls *the beating downe of the body*; and *offering up our bodies, as Sacrifices to God*: both which places I understand of the *body of sinne*, that is, the *flesh*, which must looke for no better at our hands than a *clubbe*, or a *sacrificing Knife*. It must be handled as *Sarah* handled *Hagar*, roughly. Our flesh is of a slavish disposition; If a slave be well used, hee will grow sawcie, and malapart. And hee (saith *Salomon*) *that bringeth up his servant delicately, hee will be as his sonne*, nay, hee will overtop him, as *Ieroboam* did *Rehoboam*, at whom it is thought *Salomon* aymed in that Proverbe. This slave then must have a stright hand held over it, and must be used like a slave to a whip, to a cudgell. *Wee are not debtors to the flesh*, wee owe it no kindnesse, no favour, we owe it nothing but *revenge*, nothing but *blowes*, and the *blue eye* that *S. Paul* gave it. But alas! how farre are we from this? how doe wee feed and fledge the

the *flesh* against the Spirit? What ease and content doe we give it? How doe we stroke and hugge, and cocker it? How doe we take thought for it? How doe we gratifie it in all things, as *David* did *Adoniah*, whom he would not displease from his childhood to say, Why hast thou done so?

Rom 13. 14.

1 King. 1. 6.

2. This Revenge is more speciall, and it consists in these particulars:

1. There cannot bee a greater *Revenge*, than to spoyle our adversary of his chiefeest delight, and in stead of that, to vex him with that which is most contrary thereunto. Now the *flesh* in every one hath some speciall darling sinne wherein shee most delights, which is as her *right eye* in regard of pleasure, or as her *right hand* in regard of profit. Now this *right eye* must bee plucked out, and we must bee revenged upon the *flesh*, as the Philistims upon *Samson* in putting out his eyes. And this *right hand* must bee cut off, and the *flesh* must be used as was *Adonibezek*. Such sinnes as are dearest, must be quite abandoned, and the contrary graces must be carefully practised. A revenge it is on our enemy, to hurt his body any where, but to spoyle him of his eye or hand; this is a speciall revenge. The repenting sinner in mortifying the whole body of sinne, must do as *Crammer* did in the burning of his body, he burnt it all, but first he beganne with his *right hand*. So the Repentant must labour to consume the whole masse of the body of sinne, and bring old *Adams* bones into ashes, but yet let him beginne with the most speciall members thereof. Thus did *Zaccheus* when he was converted. His

Math. 5.

Iudg. 16. 21.

Iudg. 1.

gain-

Luke 19. 8.

gainefull sinne of wrong and oppression, that went first to the pot, his right hand with the first to the fire. Halfe my goods I give to the poore, and if I have wronged any man by forged cavillation, I restore him seven fold. Pauls maine sinne was persecution, and wasting of the Church, and what delight did the flesh take therein? But loe, how hee practised his owne rule; As yee have given your members servants to uncleannesse, and to iniquitie to commit iniquitie, so now give your members servants unto righteousness in holinesse. As fast as with both hands he pluckt downe, so fast with both hands hee built up againe. The great paine and toyle he put himselfe unto in planting Churches, was a revenge upon the flesh for the paines before taken in persecuting. Salomons speciall sinne was Epicurisme, for he even sold himselfe to carnall and filthy pleasures. Therefore repenting hee doth not onely cut the flesh short of those pleasures, but in a further revenge, writes a booke against them, the booke of his Repentance, and retractations, Ecclesiastes.

Psalm. 6.

2. This revenge consists in converting those very things which have beene the matter, or object of sinne, and abused by the flesh to sinne, to the service of God, and matter of our repentance. For example: David in his adultery defiled his bed: In his repentance hee washeth his bed with his teares: hee turnes his bed, which he had made a brothell-house, into an oratory, and an house of prayer. That place wherein he bathed himselfe, as it were in the milke of his fleshly pleasure, in the same hee now bathes himselfe in the salt brine of bitter repenting teares.

So

So the *Ephesians* made a sacrifice to the Lord; of their bookes of sorcery; and *David* of that water of blood, for which his *V* orthies had by his meanes adventured their lives. So the *Israelites*, as they had sinned in offering their care-rings of gold to the calfe, so repenting, they offer likewise gold and care-rings to the Tabernacle. So likewise the *Israelitish* women offered their *looking glasses*, which they had abused to the proud prancing up of themselves, to the use and service of the Tabernacle. So *Tyrus*, that famous mart-city, sinning in the abuse of their goods, both in getting and in spending of them, their repentance is thus set forth: *Her occupying and her wages are holy to the Lord, it shall not be laid up nor kept in store, but her merchandize shall be for them that dwell before the Lord, &c.* Here is a lesson for *usurers*, *Pillers*, *Pollers*, *Receivers of bribes*, all such as have defiled their hands with unlawfull gaines, either getting it by an unlawfull calling, or by the abuse of a lawfull. Let them learne of *Tyrus*: Let them not *lay up*, nor *keepe in store* the matter of their sinne to testifie and witnesse against them. *Are yet the treasures of wickednesse in your houses?* Oh, plucke from the *fleshy* those fat collops. Better they should serve their gold and silver so got, as *David* did the water of *Bethlem*, even spill it, and throw it away, than reserve it for their owne private enrichment here, and their eternall beggery and endlesse misery hereafter. That which before they offered as a sacrifice to *Mammon*, let them now offer it to Gods *Altar*, that is, the *poore*, who are now come into the roome of the *Altar* of the old Testament: where

Acts 19.

Exod 35.

Exod. 38. 3.

Isay 23. 18.

James 5.

Mich. 6. 10.

Repentance

M. Samson in
his preface to
Bradford's Ser-
mon of Re-
pentance.

Repentance is, there is revenge. Hast thou repented for thy covetousnesse, for thine usury, bribery, &c. shew thy revenge upon them, by taking from them the matter they feed upon, and with *Tyrus* give it to the Lord, and with *Zacchens* give it to the poore. The example of *Bradford* that worthy Repentant, whose life, death, speeches, and actions even breathed repentance, a man that might seeme wholly to be made of Repentance, his example, I say, in this kinde is very memorable: who hearing a Sermon of Mr. *Laymers*, wherein restitution was urged, he was so stricken to the heart for one dash of a pen which hee had made without the knowledge of his Master, (as full often, sayes Mr. *Samson*, I have heard him confesse with plenty of teares) being Clarke to the Treasurer of the Kings campe beyond the Seas, and was to the deceiving of the King, that he could never be quiet, till by the advice of the same Mr. *Laymer* a restitution was made. The which thing to bring to passe, hee did willingly forgoe all the priuate and certain patrimony he had on earth. Those that thus offending with *Bradford*, meane not to repent and revenge themselves on their covetousnesse in this manner, are not like to come where now *Bradford* is.

3. Another speciality in this *Revenge* is, when with the very selfe-same members and instruments of our bodies, which the flesh most of all hath abused to sinne, we in speciall sort glorifie God. *Sabbary* that sinned with his mouth in giving God the lye, repenting, as soone as ever he could speake, glorified God with his mouth. So that woman, which

Luke 7.

which had abused her *eyes*, her *haire*, her *lipps*, to wantonnesse and uncleannesse, repenting shee *revenge* her selfe upon the *flesh*. She takes from the uncleane Devil all those instruments, and to spight him the more, gives them to his utter enemy *Iesus Christ*. Her *lipps* to kisse his secte, her *eyes* to wash them, her *haire* to wipe them. So many delights as she found of the *flesh*. so many burnt offerings she sacrificed to the Lord.

4. Further we take *revenge* on the *flesh*, when wee refrain our selves from the use of things otherwise lawfull, because we haue offended therein. As if offending in gluttony and drunkennes, we should punish our selves with abstinence from wine, and fasting. If in abuse of mirth and recreations, wee then forbear them. If in apparell, we then also cut off this our Peacocks taile. Thus wee take knives from children, when they cannot use them without hurting themselves. *Timothy* but living amongst the luxurious *Ephesians*, to checke their excesse, did thus tame and subdue the flesh in abstaining from wine. How much more if he had so offended himselfe, would he have done it to have punished the *flesh*?

Ob. But in this doing, doe wee not seeme to approve of the Popish exercises of penance?

Ans. No. For 1. Many of these exercises they use, are simply unlawfull in themselves, being breaches of the sixth Commandement, as their scourgings of themselves, and using that roughnesse and austerity, which takes away health, and shortens life. *The desires of the flesh must be mortified by the*

L

Spirit

Luk. 9.

1 Tim. 5.23.

Rom. 8.13.

Paris, in a spirituall manner, and not in this forced, violent, and fleshy fashion.

2. Our revenge is upon our *sin*, directed against the *flesh*, that is, against the corruption of our nature, theirs is against their *skinner*, directed against their persons, and their outward man. And so indeed it is nothing else but an idle violence offered to the outward man, such as that of the *Pharisees* in fasting till they lost their colour and complexion, but that fasting sated their inward corruptions, their pride and their vaine-glory. For though they pinched their *carkasses*, yet not their *corruptions*. Their leane bodies had swolne soules. This revenge being especially against our *sinnes*, and sin having greater interest in our soules than in our bodies, the soule especially should taste of this *revenge*. Shee should be broke of her will, shee should be crossed in her affection, in her pride, and vaine-glory. As *David* said to the Lord smiting the people with the pestilence, *Alas, these sleepe, what have they done? Let thine hand be against mee: it is I that have sinned.* So may the *resuites* soules say to them so cruelly martyring their bodies: *Alas, what have these bodies done without us? it is we specially that have sinned, and yet we never feele your discipline, your hands should be specially against us.* As *Joel* sayd to them of this time, *Reyn your hearts and not your garments*, so may wee say to these *Papists*, whip your *soules*, and not your *sides*. This is the farre harder matter, to humble the pride of our spirits, than to take downe the flesh of our bodies.

3. They make their carnall, their bodily, and
bedlem-

Sam. 21.

Joel 2.23

bedlam-like revenge to be satisfaction to Gods anger against sin, which is blasphemous, and derogatory to the blood of Christ.

5. The last point of this *revenge*, is when we upbraid the flesh, and cast it in the teeth with those afflictions which God sendeth. Though wee may not draw afflictions upon our selves to mortifie the flesh, yet being imposed upon us by God, we may make our advantage of them for this use, to insult and triumph over the flesh when God punisheth it. It argues a *vindictive* minde in us, and a *vengefull* spirit, when we rejoyce to see another revenging himselfe upon our adversary. So this is also a kinde of *revenge* upon the flesh, when God having entred the crucifying nayles into the sides of old *Adam*, we pegge and drive them in further, and hammer them up to the heads, by imputing them to our flesh, and charging her with her dulnesse, and untowardnesse, and rating at her as the cause of them: Ah thou vile flesh, I may thanke thee for all this smart, I could not turne thee, but I trow God will now tame thee, I trow he will bring thee under, thou rebell. Thus if we will helpe God to whip harder, by taking Gods part, justifying him in his dealings and twitting at our corruptions, we shall manifest our *spight* and *revenge* against this 'oure enemy. This was notably practised by that worthy Martyr *Cranmer*, who when by his cruell adversaries he was brought to the stake to have his body burnt, and so his right hand, yet tooke that advantage against his right hand, or rather against his flesh, that had abused his right hand to subscribe

to the Popish articles, to be *revenge*, first upon it. And so in godly revenge burnt his right hand first. And thus we see the practice of this second part of Repentance, and the whole definition of Repentance unfolded.

CHAP. XVI.

of initial Repentance.

The kinds of
repentance.

NOW after the *definition* thus explained, it resteth to see what division there is of *Repentance*. Into *kinds* it hath none, yet it hath certaine *degrees*.

Repentance therefore is either the *first repentance*, or the *after-repentance*. The *after-repentance* is two-fold: First, the *continuance* of the first in the daily course of our lives. Secondly, the *renovation* of the first in speciall manner upon some speciall occasions. So then, in all there be these three degrees of Repentance: *Initiall, Continued, Renewed*.

1. Initiall.
Heb. 6.

1. Initiall repentance is that at our first calling, called *repentance from dead workes*: because all the workes, even the best workes before, were dead workes, comming from men wholly dead in their sinnes. This is the repentance of which *Paul* speaks, when hee wishes *Timothy* to instruct the contrary-minded, proving if God at any time will give them *Repentance*.

2 Tim. 1. 16.

Here consider two things.

1. The measure of this Repentance;

2. The

In the time of it. The measure of it, how farre it doth extend. It is in the very first beginnings but small, but when once it comes to the birth, it breeds in us greater sorrow than is in continued or renewed repentance. Initiall repentance then is the greatest in our sense and apprehension. Indeed sometimes after repentance is more bitter by reason of the greater favours and mercies we have received from God, but yet ordinarily the first repentance hath a greater measure of sorrow.

1. First, at our first repentance our hearts are harder than ever after being never before mollified with any former repentance, and therefore the harder our hearts are, the harder wedges needes there to cleave them.

2. Secondly, at our first repentance wee have to deale with all the sins of our whole life; now the more sins, the more griefe.

3. Thirdly, in our first repentance more sorrow and griefe, because we have yet but had any sense of Gods love before; whereas the former assurance of Gods love in after repentance, doth something allay and sweeten the bitterness of our sorrow: these bitter pills are sugred in after repentance.

4. The time of it, which must be considered two wayes.

1. Generally, This life is the time of Repentance while wee are in the way, for when our journey is ended in death, no returning then. While in the day, we may worke, no working in the night; that is, after death. Then is the paying of wages. The day

John 9.

Exod. 16.
Vide Druf. A.
dag. pag. 110.
ndag. Quilabo-
rat die fexto,
commodes po-
tridie.

Nam in inferno
inquit, quis cō-
fitebitur tibi?
neither in this
world nor in
the next
Chrif. ad Eph.
ham. vii.
lex. 31. 6.
Cum fletu &
deprecationi.
bui. 7an.
Revel. 6.
2 Sam. 7. 2.

of judgement is called the Lords day, because hee then must reward every man according to his workes. This life onely is *our day*, because then we must worke. *Manna* was to be gathered onely in the fixe daies, none upon the Sabbath. The time after our life is a Sabbath from working the workes of God. Now then, in the *sixe daies* of our life is the *Manna* of Faith and Repentance to be gathered. Some went out to seeke *Manna* upon the Sabbath, but found none. If *our Sabbath* be come, none shall finde nor eate *Manna*, that hath not gathered it before. As therefore wee are bidden to remember this weekly Sabbath, that our worldly businesse be not deferred till then, but may be dispatched in the *sixe daies* before-hand, so must wee also remember that eternall Sabbath after this life, and dispatch the spirituall businesse of repentance, and not putt them off till the *working daies* be past. The life to come is no time of Repentance. It is the time of Judgement, not of Repentance. It is not a time of weeping and deprecations, but a time of weeping and imprecations, of weeping and gnashing of teeth. It is a time rather of *boasting unto the mountains*, than of *lamenting after the Lord*. But some will be ready to say, If this life be the time of Repentance, then will we repent any time whilest wee live, and it may serve the turne well enough, wee will repent in our old age, in our sicknesse, &c. There is time enough before wee die. Therefore for answer we must know, that the time of repentance is to be considered in the second place.

2. More specially, This life is indeed the time

of

of Repentance, yea any time of it, in regard of hope and possibility, both which are taken from us after death. So Paul lets downe no certaine time, but proving if God at any time will give them repentance. But yet in regard of our duty to practise repentance, the time present is the time. Even this very now wherein I speake, if hitherto thou hast not repented. Hence it is, that the Apostle so much beats upon this now: Behold, now the accepted time, behold, now the day of salvation. Hee beats upon the very *τὸ νῦν*, the time present, the very instant of the time present. So he beats as much upon *to day*, To day, if yee will heare his voice. To day is Gods voice, To morrow the Divells. If our neighbour must not be put off till to morrow; say not to thy neighbour, Go, and come againe to morrow; Then how much lesse must God? If yee will seeke, saies *if say*, namely, after God by repentance, seeke out of hand without further delay, and enquiring, returne and come. And againe, Seeke the Lord while hee may be found: when is that? while he is neere, in the meanes of the Word, and motions of the Spirit to the heart: Now he is ready to be found, while hee calls upon thee to seeke him, But the Divell still keepes his old wont, and when Christ comes to cast him out by Repentance, hee cries out, Why art thou come to torment mee before my time? Too many are like those Jewes that said, The time was not yet come to build the house of the Lord. But against these delaies and prorogations of Repentance, we may consider these arguments.

1. Consider the uncertainty of thy life, which is such as thou canst have no assurance of it, no, nor

2 Tim. 2. 25.

1 Cor. 6. 2.
*ἵνα σὺνταγῇ
ἡ σὺν ἡμῶν*

Heb. 3. and 4.

Prov. 3. 28.

Ifay. 28. 7.
Ifay 55. 6.

Math. 8.

Hagg. 1.

*Penitentia in-
dulgentiam, sed
dilatoriū diem
crasimum non
promittit, Amb.
Luc. 19.*

*Itaque sic agen-
das omnia dies
tanquā agmen
agat, & ex-
pleat, ac con-
sumat vitam
Qui dicit vixi,
quotidie surgit
ad iudicium Sc-
nece.*

*Antibi quoque
concedet?
Concedes for-
tasse, inquit.
Quid ais, for-
tasse, & inter-
dum & saepe?
In mentem tibi
veniat, te de a-
nima tua confi-
suum inter,
Contrarium
viam pone, &c.
Chryloſt. ad
2 Cor. 13.
Rom. 22.*

for a minute. True it is, at the twelfth houre, even in
thine old age thou mayest repent: but how know-
est thou that thou shalt see the twelfth houre? God
hath promised pardon to him that repenteth, but
hath not promised the morrow to him that defers.
The whole time of Repentance is but a day. *Oh that
in this thy day!* but yet it is not in this as in other
dayes: for after them followes such a night as hath
a day returning againe. After this day comes an e-
ternall night. And againe, in other daies the time is
determined for the end, but it is not so in this day,
wee cannot say of this day that there are twelve
houres in it. How many are there whose sunne hath
set at noone-day? who in the prime and flower of
their dayes have beene taken away: yea, whose
sunne hath set in the very rising? Therefore be yee
*prepared also, for yee know not at what houre the Sonne of
man will come.* Thou saiest thou wilt repent at thy
death: well, I take that thou grantest. Even this
day for ought thou knowest, is the day of thy death.
*Out of thine owne mouth then will I indge thee, thou evill
servant.* Thou art to account every day the day of
thy death; why then dost thou not repent to
day, since thou art to looke for death to day? I
but sayes our youngster, I have knowne many live
till their old age, and have repented then. Well,
what then, saith *Chryſostome*? Art thou sure that
God will grant the same to thee? Thou sayest,
Peradventure hee will: what saiest thou *Peradven-
sure, and sometimes, and oftentimes*? Bethinke thy
selfe, that the businesse thou hast in hand, con-
cernes thy soule. Therefore suppose the contra-

“ ry

ry, and think with thy selfe, What if God should not grant it me? Who would bee so mad to put his soule to the adventure, upon a Peradventure? Peradventure thou maiest live till thou bee old, and why not as well, Peradventure thou mayest die both in thy youth, and so suddaine a death, as thou shalt not have time to speake, much lesse to repent. In other matters, in the things of the world, we can *number our dayes* in this manner, as to summe them up, and so *apply our hearts to worldly wisdom*: We can make our wils in our health, let slippe no opportunity of furthering our estate, because we thinke we may die to morrow. Oh that wee could *summe our dayes*, as to *apply them* to the spiritual and heavenly wisdom of Repentance? When thou goest to *marry*, saies the same Father, in the same place, "thou dost not say, I neede not make any will, peradventure I shall returne againe; neither when thou goest about thy marriage businesse. dost thou say, I will marry a poore wife, for I have knowne many beyond their expectation to have growne rich that have done so: and yet when the matter concernes thy soule, thou puttest it upon these uncertainties, and peradventures. Take heede. Even whilest thou art thus reasoning what thou wilt doe hereafter, even in the very thoughts of future Repentance may death smite thee, as that foole in his worldly thoughts. And that so much the rather, because thy presumption is greater than his. He promised the time to come to himselfe, as if he had beene Lord of time; but thou dost not onely so, but promist thy selfe also the grace of Repen-

Quinvero quid
ad bellum pro-
ficisceris, non
dicitur minime
necesse est so-
lumentum
condere, fur-
tasse revertar,
nec cum de im-
mundo mari-
monio consul-
tis, illis quo-
rem egerem
a cip am: mul-
ti enim prae-
opinionem ad
opes ita perve-
nerunt. At ubi
non de anima
Id. ibid. Luth. in

2 Tim. 2. 25.

Revel. 2. 1.

Gen. 6.

John 5.

Revel. 3. 20.

Prov. 1. 28.

Repentance, as though thou hadst Repentance also at thy command. Whereas both the *Grace* and the *Space* of Repentance are in the hands of God. The *Grace* is in his hand, *proving if any time God will give them Repentance*, and so is the *Space*: *I gave her space to repent, and shee repented not.*

2. Consider with the uncertainty of thy life, the uncertainty of Gods *Grace*. Say thou hadst with *Hezekiah* a lease of thy life, and that thou wert sure to live as long as *Methushelah*, yet what assurance hast thou to repent in thy later end, who hast refused grace before, when it was offered? *Gods Spirit will not alwaies strive* with the wicked resisters of his grace. The chicken that will not come when the Hen clucks, may be well caught by the Kite. The sicke men that came not into the water when the Angell mooved, were not healed. It is not with the tydes of Gods *Grace*, as in the tydes of water, which come certainly at set times, so that hee that misses the morning tyde, may have the evening tyde. No, it is tyde *to day*, and *now* it is tyde. *Now* take it if thou be wise, thou knowest not whether in all thy life-time the like grace will be offered thee againe. Behold, saies our Saviour, *I stand at the doore and knocke, if any man will open*, viz. when I knocke, then *I come in*, else not. Thou maiest well feare, that, because thou wast *deafe* at Gods call, God will be both *dumbe*, never to call thee hereafter againe, and also *deafe*, not to heare thee calling on him.

3. Though Gods *Grace* in outward meanes may still be offered, yet how knowest thou whether hee will

will give thee the inward Grace with the outward means of Grace. Nay, delays are dangerous. The longer thou puttest off, the further off art thou, and the more incapable of Repentance. For still thou heapest up sinne upon sin, and every new sin is a new stroke with an hammer that drives the naile in further. So that Repentance will be more difficult afterward than now, sinne will have gotten such an interest, and confirmed a strength by continuance of time. And this is that which the Apostle speakes of, *Left your hearts be hardened through the deceitfulness of sinne.* Wee thinke to shake off our sinnes afterward, but the longer they tarry, the faster they cleave. A twigge may be easily bowed, but let it grow to a confirmed tree, and then there is no dealing with it. And thus have we seene with these delayers of Repentance, that have said at first, It is too soone, we will repent hereafter, when their hereafter hath beene come, then have thy said, *It is too late;* the season is past, our hearts are so hardened that now wee cannot repent. Wee must not say to our neighbour that comes for his owne good, Goe and come againe to morrow; now much lesse to God, who comes and craves not for his, but our good: who if wee doe our endeavour in asking of him, will give that which hee askes of us? If thou deny him *to day,* hee will deny to aske of thee *to morrow.*

Heb. 3. 13.

4. Death is no fit time to beginne to learne Repentance. It is absurd for a souldier to seeke his armour when the battell is begun. The Apprentice will not be to learne his trade, when his time is going

ing out. Repentance should rather be an introduction to Death, than Death to Repentance. Besides, at the time of death, the body is so possessed with paines, and the soule so taken up with feare of death, that a man is altogether unfit for so great and waighty a worke as Repentance is: yea, we see that men upon their death-beds are not fit to meddle with ordinary matters of the world; and shall wee thinke that when we are unfit for the basest things of the earth, that we can be fit for the great and waighty busineses of Heaven?

5. Repentance at death is seldome sound. For it may seeme rather to arise from feare of judgement, and an horror of hell, than from any griefe for sin. And many seeming to repent affectionately in dangerous sicknesse, when they have recovered, have becom rather worse than before. It is true, that true Repentance is never too late, but late Repentance is seldome true: for heere our finnes rather move us, than wee them, as Ambrose sayes, And as he addes, Woe be unto them whose sinne and life end together.

Let us therefore no longer foreflow our Repentance till death, sicknesse & old age; let God have the best of our dayes. If we reserve the drugges of our dayes for him, he will reserve the drugges of the cuppe of his fierce wrath for us. Let us account it a greater shame to be to beginne Gods learning in our old age, than to be to beginne any humane learning. And yet even there it is a shameful thing. What a shamefull and ridiculous thing were it, to see a man with a gray beard goe to the Grammar

schoole,

*Poenitentia
nunquam sera
si scia, sed sera
raro serua.
Va illis qui
tunc habuerunt
termini
luxurie cum
vita.*

ſchoole, or to ſit among children learning his A.B.C. Repentance is the A.B.C. of religion, be as much aſhamed to learne that in thine old age, as thou wouldeſt be to bee amongſt children and ſchoole-boyes.

*Turpis & ridicu-
cula res elem-
ſtarium ſenex.
Seneca,*

CHAP. XVIIJ.

Of continued and renewed Repentance.

THe ſecond degree, I call *continued Repentance*, which is a going forward in the firſt Repentance throughout the whole courſe of our lives; for Repentance is not onely a *turning*, that is but the firſt degree, but it is alſo a *returning*. A man muſt never give over, till he bee returned to that eſtate wherein once he was, which is not done till our dying day. *If yee will ſeek, ſeek, returne and come.* After *turning* our faces to God at our firſt repentance, there muſt be a daily coming forward to him by this continued Repentance. The *Papiſt* penance is confined within the circle of a few dayes, weekes, moneths, or yeeres, according to the prieſts diſcretion. But the true Repentance of a Chriſtian, is a continuall act, and a daily exerciſe: for the change of the heart is not wrought in us perfectly at the firſt: but there muſt be proceedings on by degrees. The *old man* muſt be *cruciſied* by Repentance. Now *cruciſying* is a *lingring* death. After

2. Continued Repentance.

1ſa 27. 12.

we

we are converted, still wee carry the body of sinne about us, and many infirmities cleave unto us, and breake from us continually. As therefore in a leaking ship there must be continuall pumping, and in a beggers coat continuall patching, so in our lives *continuall* repenting & repaying of our daily breaches. There is matter enough to hold our repentance worke all our life long. Many practise repentance by starts, now and then, when the mood and fit comes on them, but it must be a *continuall* practice. For,

1. We have daily infirmities. 2. We had sinne before our birth, even in our conception, even originall sinne, which will hang upon us till our death. 3. After death our sinnes will remaine in regard of the evill sent corrupting others. 4. Many were our sinnes before our calling, never to bee forgotten, but often with bitterneesse to be remembered, as *Paul* did his persecution. 5. By neglecting the daily practice of Repentance, we shall make the practice of it farre more difficult afterward. The house that is daily swept, hath but little dust, and is easily swept, but if it be seldome swept, then it asks much scraping, rubbing, paring, and washing, the dirt will be growne so hard to the floore: So in casting of accounts, hee that casts them up every day shall the easier cast them up at the weekes end, and he that casts them up every weeke, shall the easier cast them up at the yeeres end: but hee that lets them runne on from day to day, and from weeke to weeke, he shall finde them so perplexed and intricate, as that they shall trouble his best braines

to

to bring all ends together.

The practice of this continued repentance is.

1. Hearty confession, and bewayling of our sins to the Lord.

2. Carefull watchfulness over our hearts to keepe out all sin.

3. Strict examination of our selves at the dayes end, and so censuring our selves, for that we finde amisse with earnest calling on G O D for greater grace.

4. The third degree is *renued repentance*. Repentance is oftentimes discontinued, interrupted, or at least, increases not so as it should, therefore ever and anon it is in speciall sort to be renewed. Now here are two things to be considered: The practice and the times of this Repentance.

3. Renued repentance, Where.

1. The practice.

1. The practice of this Repentance, what it is, wherein it consists. *Ans.* 1. In performing the duties of Repentance, handled before in generall, in a greater measure, and a more powerfull manner. And *2 Corin. 7. 11.* speaking of this *renued Repentance*, which some call extraordinary experience: *Behold*, saith the Apostle, *what care, what clearing*, &c. They had *care* before, but now a greater measure, and a more watchfull *care*. 2. In a more strict examination of our selves. Examination of our selves is to be practised daily: but now a stricter, & severer, and that specially for our estate to Godward. And therefore this narrow search must discover some secret infirmities before not found out; As in reading over our owne workes, or writings the second or third time, we espy that which we did

did not before. So in the second review of our lives, by renewed repentance we finde out more sinne than before. 3. In a greater measure of contrition and humiliation, as in those *Israelites drawing buckets of water*, in a greater plenty of teares, deeper sighes and sobbes.

a. The times.

2. The times and occasions of this renewed Repentance: They are five.

1. When wee are to performe speciall services to God, because then we may feare lest our former negligences may come up in account against us, therefore we must in speciall sort renew our Repentance, and so seeke unto God. Thus before the Sacrament of the Lords Supper, *Paul* commands a renewing of our repentance, and a fresh indigging and condemning our selves. Thus *Isaak* renewed his repentance, before he went up to *Bethel*, and purged his family of idols. This God also first calls for, before our approaching into his presence, in the duties of his worship, *Wash you, make you cleane*, and then, *Come, and let us reason togesher*. So oft then as an holy service is to be performed to God, wee must renew our Repentance.

2. When we seeke for any speciall blessing at the hands of God. Because then our sinnes may interpose themselves, and so intercept the blessing desired, then we are especially to renew our repentance. As when our adversaries renew the battell against us, we are to renew our preparation against them, so must we doe here. Thus *Isaac*, when he sought the blessing of a good wife went out into the fields into some secret corner or other, to pray

1 Cor. 11. 31,
Gen. 35. 1, 2,
&c.

May 1. 18.

Gen. 24.
Gen. 32. 9

in speciall manner unto the Lord. So did *Jacob* when hee sought the mercy of deliverance from his brother *Eſau*. So the election of Ministers in the primitive Church was done with prayer.

3. In speciall afflictions, when God corrects our dulnesse, and by them, as by whetstones, seemes to sharpen our repentance, and to put an edge upon our prayers. So did *David* in the rebellion of his sonne *Abſolom*, and *Ichoſhaphat* when the *Moabites* and *Ammonites* came up against him. And this is that which the Prophet calls for, *Search your selves, search your selves, before the Decree come forth, &c.* wishing them in that speciall affliction, to enter into a speciall examination and search of all their wayes.

2 Sam. 15. 26,
30.

2 Chron 20

Zeph. 2. 1.

4. In and after our speciall falls and finnes, whether grosse and more palpable, or more secret, such as are dulnesse, coldnesse, security. Thus *David* after his two finnes of adultery and murther, in a most speciall sort renewed his repentance in his private confession to *Nathan*, and his publike confession to the whole Church. *Peter* after his deniall went out, and wept bitterly. So when the Church of *Ephesus* was falne into coldnesse and security, the Lord calls upon her to remember from whence shee was falne, to repent, and doe her first workes.

2 Sam. 22. 13.
Psalme 51.

Revel. 2. 5.

5. At the time of death. Then, because the children of God take their farewell of repentance, they take also their fill of it: they think with themselves, This is the last act of my repentance, it shall therefore be the best. And in death Satans temptations, and consciences accusations will be strongest, and

M

therefore

therefore our preparation against them must be more than ordinary. On the sixth day the *Israelites* gathered double *Manna*, because none was to be gathered on the day following, the day of rest. So because the time after death is a time of rest, and *Sabbath* from repentance, therefore there should there be a double portion of repentance. Every motion is the swiftest towards the center.

It is good indeed to see men joyfull and comfortable in their death, but yet withall, if we see them not humble and penitent, we may justly suspect their joy. Even the holy *Martyrs*, who exceeded in spirituall joy, and had the greatest cause of joy that might be, were yet great in their repentance at their death. *Hezekiah* receiving the sentence of death, *turned to the wall, and prayed, and wept sore.*

2 King 20.

Here marke the preposterous course of the world, that make death the time of beginning repentance, whereas indeed it is only the time of *remuing* repentance begun and practised before in our life-time. *Obiect.* But the theefe on the crosse began to repent but at his death. *Answ.* It was a miracle, with the glory whereof our Saviour would honour the ignominy of the Crosse. We may almost as well expect a second crucifying of Christ, as such a second theefe. Christ then triumphing on the Crosse, did as Princes doe in the triumph of entring into their Kingdomes; they pardon grosse offences before committed, such as they pardon not afterwards.

CHAP.

CHAP. XVIII.

Of the motives to Repentance, from the
evil it removes.

HAVING thus absolved the Doctrine of Repentance, it will not be amisse to cloze up this Treatise with some perswasives and motives whereby men may be induced to the practice of it. Indeed the bare necessity of it might move, but such is our dulnesse, that even in those things which are most necessary, and most neerely concerne us, wee are most supine and secure, and need the goads of the strongest argument to pricke us forward. The motives then that may perswade us, are of two sorts.

1. From the benefits of Repentance. 2. From the evils of impenitency. Out of these two heads shall spring the motives following.

1. For the benefits which come unto us by Repentance. Repentance indeede is bitter, and many therefore distaste it, as the Israelites did the bitter waters of *Marah*: but if we shall consider the benefits that shall accrue unto us thereby, we shall finde them as the tree which the Lord shewed unto *Moses* to sweeten and allay the bitternesse thereof. Oh! say some, this repentance is an heavy and a troublesome matter: what good shall wee get by our mourning and mortification, but deprive our selves of our pleasures? Repentance is a very Hell, or at least a Purgatory: well, be it that it be an

Two motives
to repentance.

1. The benefits of repentance.
Which are
Exod. 15.

Malach. 3.

1. In removing evill.

2. Of sinne in regard.

1. Of the sting.

Zach. 13. 1.

Hell, yet it is such an hell, as must bring thee out of hell into the Kingdome of Christ. Repent (saith Iohn) for the Kingdome of Heaven is at hand. Our way to Heaven is to goe by this hell. And because men aske like those in the Prophet, *What profit shall wee have, and what good, if we doe repent?* We will lay downe more particularly the benefits thereof. They therefore consist principally in two things:

1. In removing of evill. 2. In bringing of good. The evils which are removed by Repentance, are either of *sinne* or of *punishment*. Repentance removes the evill of sinne two waies.

1. In regard of the *sting*.

2. In regard of the *staine*.

1. In regard of the sting. The *sting* of sinne is the guilt of sinne in the conscience, binding a man over to the wrath of God, and filling the conscience full of terrour from the expectation of Gods vengeance. Now the repenting sinner is freed from this guilt, and from the sense of it in his conscience, and hath the free and full remission of all his sinnes in the blood of Christ. *At what time soever a sinner shall repent him of his sinne, I will blot out all his wickednesse out of my remembrance.* The same thing teaches Zachary. In that day (namely, when (as it is in the former Chapter) they shall mourne for their sinnes, as for the losse of their first borne) *shall a fountaine be opened for sinne and uncleannesse.* They whose heads are *fountaines of teares* to bathe Christs feet in, with *Mary Magdalen*, shall have Christs heart pierced to be a *fountaine of blood* to bathe their soules in, and to wash away all their guiltinesse. These

two

two fountains must goe together, and when wee wash our selves in the one, wee shall bee bathed in the other. Our *mercy* to our sinnes breeds Gods *severity*, as *Ahabs* foolish pitty to *Benhadad* was cruelty to himselfe; but on the contray, our *severity* procures Gods *mercy*. Our *mercy* to our sinnes; prevents Gods *mercy* to our selves, but if wee take *revenge* upon our selves in our repentance, then will not God take *revenge* upon us. The promises of *remission* to *Repentance* are very frequent in Scripture. So the Prophet *Isay* promises pardon to the penitent, *Wash you, make you cleane, put away the evill of your workes from you*, that is to say, *Repent*: And then followes, *Though your sinnes were as crimson, they shall be made white as snow, &c.* that is to say, you shall be pardoned and forgiven. *Have mercy on mee* (saith *David*) *o Lord*: now what is his argument to move God to *mercy*? *For I know mine iniquities, and my sin is ever before mee. If we acknowledge our sinnes*, that is, if men repent, *hee is faithfull and iust to forgive us our sinnes*. Not that *repentance* merits *remission*, nor that it apprehends it, for so onely faith brings *remission*, but as it is a necessary attendant of faith in apprehending *remission*. For when wee hold out the hand of Faith to receive Gods *mercy*, we doe it as beggers, crying and lamenting our miseries. And faith lookes upon Christ with a *weeping* and a *repenting* eye. And therefore, though it be faith that doth apprehend *mercy* and pardon, yet because this faith is a *repenting* faith, yea even then most of all repenting, when it most of all apprehends *mercy*, therefore it is that the promise of pardon

1 King 10.

Isa. 1. 16, 17, 19.

Psal. 51. 1, 3.

1 John 1. 9.

Mat. 24. 27.

Luke 13. 3.

A.C. 11. 18.

is made to repentance. Hence *Repentance* and *Remission* of sinne are joyned together by our Saviour. No Repentance, no Remission. *Except yee repent, yee shall all likewise perish*: so if Repentance, then Remission. Be it *true* Repentance, though it be never so *small*, there is Remission, and so life eternall. Hence Repentance is called *Repentance unto life*. The *repenting sinner*, then is in a most happy case, for hee hath his sinnes pardoned, and so title to Heaven. So that if a man dies in Repentance, hee dies in the state of salvation, and so goes to Heaven. For looke what way wee are turned when wee die, thither goe we: as the tree falls that way whereto it inclined and bowed when it stood on the ground. Now Repentance, as we have seene, is the turning of the heart to God: so that if a man die with his face turned to God-ward, to God hee goes. But if he die in his irrepentance, with his face turned from God, to God hee can never come. Let this then perswade every one, as ever hee looks to be saved, to breake of his sinnes by repentance. The Papiests lie when they teach us, that there are two wayes to Heaven; the way of *innocencie*, and the way of *penitency*. No, there is but this one way of *penitency*; by which even the most holy must goe, for all have sinned; and onely the *repenting sinners* shall be saved. And againe, here is both exceeding great comfort to the repenting, and terrour to the impenitent sinner. Are thy sinnes many and grievous? If they were as *red as Scarlet*, yet if thou repent, they shall be *made white as Snow*. It is onely *impenitencie* that damnes thee, not murther, not adultery,

dultery, not incest. If thou canst repent of these finnes, thou art safe: when the *streame* of thy finnes, and the *streame* of Gods wrath for thy finnes, come against thy soule, let the *streame* of that water which issued out of Christs heart, together with that *streame* which issueth out of thy *repenting* eyes, meete: and they shall turne away the current of it from thee. The Physician is not so much offended with the loathsomenesse of the disease, as with the contempt of his physicke, which hee knowes being taken, would heale the disease. Nor God so much with thy most odious finnes, as with this, that thy impenitent heart refuses his physicke. *This is the condemnation, that light being come into the world, men loved darknesse rather than the light.* Not darknesse simply that condemnes, but *obstinate continuance* in darknesse, with love of it, and delight in it, after that *light* is sent to helpe us out of darknesse. On the contrary then, if thou repent not, though thy finnes were never so small, they have weight enough to presse thee downe to hell. *Impenitencie* makes small finnes, great and heaue: but Repentance makes great sinne, no finnes: in regard of diuine imputation: The *greatest* finnes are pardonable to the *penitent*, as the *smallest* unpardonable to the *impenitent*.

Iohn 3. 19

And further, although our finnes were pardoned and forgiven, yet can wee have no assurance that they are so, and the promises of remission belong to us. It is presumption to snatch at the *promise* before wee have the *condition*. And though thou hadst pardon, yet canst thou have no peace till thou hadst

come to God by Repentance : For God holds the same rule with us in forgiving us, which he prescribes to us in the forgiveness of our brethren. For though our brother come not to us, and humble himselfe unto us, yet are we bound to forgive him, but yet wee are not bound to goe to him, to tell him that we forgive him, but hee is to come and say, *It repenteth me*. Even so deales God with us, he may happily have forgiven us, yet unlesse wee turne and come againe unto him, and say, *It repenteth us*, hee will not tell us, neither shall his Spirit assure and witnesse it to our hearts, that he hath pardoned us. Now if there be not assurance as well as pardon, thou shalt be perplexed and turmoiled as much in the want of assurance as of pardon. God often deales with his children as Ioseph did with his brethren; hee would not at first make himselfe knowne unto them, but spake roughly unto them, and threatned them the prison, and afterward hee tells them, *I am Ioseph your Brother*. So till wee are prepared by Repentance, neither will God make himselfe, nor our pardon knowne unto us, but will rather speake roughly, & threaten the prison of hell : but if once wee come with broken and with bleeding hearts unto him, then can he no more refraine himselfe than Ioseph could, but will say to our consciences, *I am your Father, Be of good comfort, your sinnes are pardoned*. And when we have by repentance, filled Gods bottle with teares, then will he fill our hearts with this soveraigne balme, and will anoint our hearts with the oyle of gladnesse and the unspeakeable joy of the holy Ghost. Then shall

Luke 17.4.

Gen. 45.

1 Pet. 3.19

shall the former feares, stings and horours of the accusing conscience be banished, all shall be peace and joy. Repentance charmes the windes and the blustering stormes of the accusing conscience, and makes the haven of thine heart to be calme and cleere. So that we may say of Repentance, as they of our Saviour, *What kinde of grace is this, that the windes and sea obey it?* even the sea of a hellish and a raging conscience. For the experience of all Gods children that have had any experience of Repentance in themselves, can witnesse thus much, that they have no sooner set themselves to Prayer, confession, and renewing of their covenants with God, but though at first they brought an hell in their conscience, yet they have presently felt hell turned into heaven; and in stead of the pricke of conscience, the unconceivable peace of God chearing and comforting them. It is *Dauids* owne experiment, *I sayd, I would confesse, and thou forg. w. ft mee,* that is, thou tookest hell out of my conscience, and shedst the sense of thy forgiveness into mine heart. Hence it is that in divers of the *psalmes*, specially the penitentiall ones, the Prophet beginning in much heavinesse and anguish of spirit, ends in much joy & assurance. This is the first evill which Repentance removes.

Psalm 31.

Psalm 6 & 13.

2. Repentance removes the evill of sinne in regard of the *staine*, the blurre and ignominy. For even this also it takes away. It so heales the wound, that not so much as the skarre remaines. When *Onesimus* had once repented, the staine and ignominy of his theft was taken away, *Once unprofitable,*

2. Of the staine.

of Treatise of Repentance.

life, but more profitable, to be received; not as a thiefe, but as a brother. But as long as a man remains impenitent, so long the staine stickes in the soule in such sort, as if he were still in the act of sinning, even as dirt doth in the face till it bee washed out. All (saith our Saviour) before mee are theeves and robbers. Why sayd he not, They were theeves; in as much as they were dead and gone? The reason may be, because they died impenitently, in that their sinnes and impenitency seemes to continue the sinne, though the act be past. Hence it is, that a man may say of Cain still, that he is a murtherer, but not of David that hee is an Adulterer, the staine being washed out by repentance, and hee being made cleare and cleane as the picked glasse. Because you say, sayes Christ to the Pharises, you see, that is, remaine obstinate in your blindnesse, therefore your sinne remaines, that is, the blot and staine of it. Sinne casts dirt in our faces, and besmeares, and besoules us, but after Repentance may a man say as Nebuchadnezzar, did of himselfe after his restoring, At the same time was my glory and my beauty restored unto me: so at the time of our Repentance, the shame and the deformite which sinne brought upon us is taken away, and our glory & our beauty is restored unto us, which we had before we sinned. The same thing God promises to the Gentiles in their conversion: Then will I change in the people their lips, that it may be pure (so Iustinus reades it) with the which all may call upon the name of the Lord, that is, I will call them to repentance: and then followes a promise of taking away the staine, In that day shalt thou

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thou not be ashamed for all thy works, &c. Thus doth repentance take away the *shame* and the *staine* of sinne. But impenitencie sets a very brand-marke of shame vpon the fore-head of the sinner, and makes him as foule after, as in his sinne. A man turning from the Sunne, remains so till hee turne him towards it againe: so in sinne turning away from God, hee remains so still by a fresh act of repentance, he turnes himselfe to God againe. The wicked sinner may not thinke, that his sinne passed away with the act which presently vanished. No, but as the *workes* of the repentant *follow them* to the grave, so also of the wicked; that as the one being dead, may still be called just and holy, so the other still wicked and impure. A lesson for impenitent persons: your skarres, your wounds, your deformities, your filthinesse in which you lye downe, shall rise up againe with you, and with these shall you appeare in Gods sight at the day of Judgement.

Now Repentance takes away the staine and ignominy of sinne, both in regard of *God*, and in regard of *man*.

1. In regard of *God*; and that appeares by these two things.

1. In that he receives repenting sinners into former favour and grace againe, without *upbraiding* them with their sinnes. Yea, heere the proverbe is true, *The falling out of lovers is the renewing of love*. And as bones out of joint, joynted againe, are stronger than before; so when God and wee are joynted together againe by repentance, his affe-

ctions

Apoc. 14.

Which is taken away in regard.

1. Of God.
Iam 1.

Luke 24. 47.

Luke 15.

Marke 16.

Dicit specialiter, et Petrus, quia se indignum iudicavit discipulum, contra magistri magistrum. Sed peccata praeiuncta non movent, quando non placeant. Hieronymus in hunc locum.

otions are stronger to us than before. The Repent-
ing prodigall received greater tokens of favour,
than his elder brother that never brake out into
that riot, neither doe wee finde his father girding
and reproaching him with his riotous courtes, nay,
he rather answers the elder brother disgracing him
with them. So Christ first appeared to *Mary Mag-*
dalen, out of whom he had cast seven Devils: for all her
former seven Devils, he honours her with his first
appearance. The like honour did he to *Peter*, Go
your wayes, saith the Angell, and tell his Disciples, and
Peter, that he will goe before you into Galile. Why is
Peter more especially named than any of the rest of
the Disciples? Not to give *Peter* any primacy a-
bove the rest, but that they might know that how-
soever *Peter* had grievously offended in his three-
fold deniall, yet because he had wept bitterly, and
had thorowly repented, he had blotted away that
staine, and received him to his former favour a-
gain. Though *Peter* sinned above the rest, yet re-
penting, he is named above the rest. The Husband-
man loves that ground, which having aboun-
ded in weedes, doth yet afterward by good culture
abound with good fruits, better than that ground
which as it was never abundant in weedes, (so nei-
ther extraordinarily in good fruit. And the Captaine
makes more of that *Souldier*, which having fled,
yet after returning doth valiant exploits upon the
enemies, than of him that ever kept his station, but
did no speciall extraordinary service.

2. In that he restores unto them their former
gifts and graces lost, and that with increase and

advantage. *David*, all the while he lay in his sinne, had his heart altogether out of tune to compose any Psalmes, but after his Repentance was hee in a more excellent manner a *sweete singer of Israel*. *Zachary* by sinne lost his speech, but by repentance hee regained not onely his speech, but *Propheticall speech*. Repenting *Samson* was stronger than before, and did a more valiant act than ever. So *Salomon* and *Noah* recovered the spirit of prophecie after their repentance: and *Peter* the spirit of confidence above that he had before; that he who formerly was faine to speake to Christ by *Iohn*, afterward durst speake, and aske himselfe concerning *Iohn*. This is the admirable vertue of Repentance, that with the *Eagle* it causes us to *renew our youth*, and with the *Snake* to be fresher and livelier after the casting of our old skin. When sinne hath impaired and infeebled, and made us old, and withered creatures, Repentance revives us, and puts young spirits into us: So hearty and so cordiall is this physicke of Repentance. Other physicke may take away our bodily infirmities; but yet so, that it brings some weaknesse to nature; but repentance adds strength to our spirituall and renewed nature. In this regard that repentance recovers the losse of grace, it may be said also that it recovers the losse of time; in that recovering grace, it makes us by double diligence redeeme the time; and so we may allegorically apply to repentance that of *Ierl*; *I will give you the yeeres which the Caterpillar hath devoured.*

2. Repentance takes away the ignominie and
staine

Luke 1.

Iohn 21.

Psalme 103

Ierl 2.

1. Of man

Cartm. in eccl.
f. 46.

staine of sinne, in regard of men, and the Church, who are to admit every repenting sinner into their society and familiarity, as before, yea, into those former offices and dignities, and credit which before they had amongst us. Hence it is that *Salomon* in the booke of his Repentance, prefers the Title of *Ecclesiastes*, that is, *a soule reconciled to the Church*, or *a soule speaking and making confession, in the Church*, before the title of *the sonne of David, King in Ierusalem*, as that which would procure more grace to his worke, and more credit to his person. Hee seekes more credit in his Repentance, than his Crowne. His Repentance had more power to restore him to the fellowship of the Church, than his Scepter. Thus was repenting *Ionah* restored to his Prophetickall office, *Peter* to his Apostleship, *Manasse* to his Kingdome. As if a Traytor should not onely have his life and his land, but with them his honours and his offices in the common-wealth restored him by his Prince. True it is, that if the Children of God fall into any scandalous sinne, let them repent never so much, they are like for ever after to heare of it thorow both their eares, and alwaies to have it laid in their dish. But this Doctrine, as it must correct the malice of the world, reproaching the repenting sinner, whom God honours, and taking up the carcases of their sinnes, which God hath buried, so must it comfort the Repentant, when they shall remember, *My sinne is as if it had never beene*, and therefore may they say to the Divell, and the world reproaching them, *Tell mee not what I have beene, but what I am, and will be.*

And

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And thus doth Repentance remove the evill of sin.

2. It also removes the evill of punishment. And that it doth three waies: 1. by keeping backe afflictions: 2. by taking them away: 3. by sanctifying and sweetning of them.

1. Repentance doth keepe backe, and prevent Gods judgements and many of his plagues hanging over our heads, and ready to seize upon us. When *sinne*, that is, the punishment, lies before the doore, ready to enter in and make havocke, yet, if *Cain* doe well, and repent him of his former hypocrisie, and turne in truth unto the Lord, shall he not be accepted? When *Rabsakeh* lay before the doores of *Ierusalem*, and before that, the *Ammonites*, how did the repentance of *Iehoshaphat* and *Hezekiah* drive them backe? And it is a certaine rule set downe by God himselfe, When I have spoken against a Nation to destroy them, and to root them out, if they repent of their sinnes, I will repent of the evill that I thought to bring upon them. Thus the *Ninevites* repentance wrought repentance in GOD. GOD saw their workes, that they turned from their evill wayes, and God repented of the evill that hee had said hee would doe unto them, and hee did it not. Thus by their repentance was the threatening sentence reversed. A strange thing, as *Chrysostome* hath noted, that the condemned malefactors repentance should repeale the Judges sentence, and a thing altogether unusuall in the Courts of men; yet in Gods Court, repentance doth not onely frustrate Gods owne casting sentence, but turnes it into an acquitting sentence, doth not onely turne backe the evils to be expected, but brings the contrary blessings

2. Of punishment.

By

1. Preventing

Gen. 4.

2 Chron. 30.

3 Chron. 30.

Ier. 18, 7, 8.

Jonah 3. 10

blessings which could never bee expected. That
 murtherous and adulterous marriage betwixt *Da-
 vid* and *Bathsheba*, how many heavy curses did it
 threaten? yet they seriously repenting, all curses
 turned into blessings. *Christ* came of this marriage,
 and *Salomon* the eldest sonne thereof, was the most
 eminent man for gifts that ever was, and in his po-
 sterity did the kingdome continue for many gene-
 rations. Lo, how repentance was more powerfull
 to draw downe blessings, than murther and adul-
 tery both together with their united forces to bring
 downe curses. For this is a certaine rule in all un-
 lawfull entrances into any Calling, that *After-Re-
 pentance* is countervaleable to a lawfull entrance,
 and both keepe backe the punishments due to
 unlawfull entrances, and sometimes brings grea-
 ter blessings of God than a lawfull entrance.
 Wouldest thou then keepe backe those plagues thy
 sinnes have deserved, the way is to repent. Re-
 pent of thy sin, and God will repent of his plagues:
 Gods anger is often in Scripture compared to fire.
 Now looke what power the elementary water hath
 against fire to quench it, when it is beginning to
 flame and burst out, the same vertue is in the water
 of the teares of Repentance, to keepe the fire of
 Gods wrath from breaking out upon us in his pu-
 nishments. This is the water that can onely prevent
 the burning of this fire.

2. Removing.

2. Because sometimes, notwithstanding our Re-
 pentance, God sees it fit to lay some chastisements
 upon us for the furtherance and increase of our Re-
 pentance, to shew his hatred of sinne, and for the
 example

example of others, as in *Dauid*, punished with the losse of his child after his Repentance for his adultery; and in *Ionah*, throwne into the sea after his Repentance for his disobedience: therefore though the power of Repentance appeare not in keeping backe the affliction that it touch vs not, yet appeares the power of it in the taking away of the affliction in due time. *If my people, saith the Lord, upon whom my Name is called, doe humble themselves, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will heale their land.* After *Manassehs* repentance had broken the fetters of *Satan* and his sinnes, it also broke the yrons he was held in, in prison And repentance was the same to him, that the Angell was to *Peter*, which opened the prison, and loosed his fetters. Loe, the *Angelicall* vertue of Repentance! So *Ionahs* repentance was as a powerfull vomit to the Whale, and made him cast him vp safe vpon the land. *Ionah his repentance* was as powerfull as the *three Childrens faith*. It ouercame the fire of the *Whales belly* as well as their faith the fire of *Nebuchadnezzars furnace*: yea, it did not ouercome the fire onely but the water also in the Seas, that they could not drowne him. So *Iob* repenting, recovered all his losses, and receiued double riches, and possessions.

3. If afflictions still abide with vs, and wee cannot as yet be deliuered, yet repentance is a sweet comforter, and so brings a mitigation of our afflictions. If it cannot plucke out the poyson, yet it shall turne it to wholesome food, so that affliction shall be as

2 Chron. 14.
2 Chron. 33

Acts 12.

3. Sweetning
and sanctifying.

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no affliction, and according to the Apostles counsell, we shall *weepe as if we wept not*. If a man feeles the grace of Repentance in his afflictions, so that he can goe to God, and confesse, and bewaile his sins, calling vpon him for his mercy, and renewing his covenant with him, his affliction shall not so much grieve him, as this his Repentance shall cheare and reioyce him. For to say the truth, in all our affliction it is more our sinne, than the affliction, that pinches vs. Sinne is a thorne in the flesh, which makes but the touch of the finger painfull, whereas if that thorne were not, the stroke of the whole hand might be endured without any paine. Now repentance takes away that thorne, that is, sin, and so makes our afflictions both easie, and comfortable. None so meeke, quiet, patient, silent, and chearefull in affliction, as the Repentant sinner. The more Repentance, the more ease in afflictions. Onely the *impenitent* are *impatient*. He that hath two burdens on his backe at once, must needes feeles more trouble, than he that hath onely one. Now the impenitent sinner hath two burdens, his affliction, and his sinne, which addes weight to his affliction, and layes as it were the hand to presse it downe vpon vs. But the penitent sinner hath but one burden, his affliction; as for sinne, the other burden, his repentance hath eased him of it: Therefore *David* prayes, *Looke on my affliction and tranell, and forgine me my sinne*. Then is our affliction eased, when our sinne is forgiven, which cannot be without repentance, for it is sin onely that exasperates affliction, and is as salt and vine-

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vineger to a sore: it is sinne that makes it smart. Thus did *David* Repentance ease and sweeten the affliction of his childes death: when by prayer, fasting, and such like exercises of Repentance, he had removed the cause of affliction, his sinne: his affliction was not bitter, and burdensome, but his repentance enabled him cheerefully to rise up, and refresh himselfe. And this is the reason why the children of God, as hath been shewed, have alwaies in their afflictions afresh renewed their Repentance, that they might, if not wholly free themselves from their affliction, yet from the sting and torment of it, and might gaine, if not deliuerance from, yet patience and comfort in it: for this is the admirable power of Repentance, that it turns even crosses into comforts, losses into gaines and advantages; as contrarily, impenitent lying in sinne, turnes comforts into crosses, and helps into hindrances. *Jonah*, while he went on impenitently in his disobedience, the ship could not save him, nor all the skill of the Marriners: but when he once repented, then neither the waters could drowne him, nor the heat of the fishes maw consume him. When he was in his sinne, than the windes, the seas, and all were against him; when in repentance, all for, and with him: the Sea, and the Whales belly kept him safer than any ship; the *Ninivites* became obedient, and humbled themselves at his preaching. So when afflictions may come, and may abide with vs, but shall not consume vs, no nor yet much diseafe vs, if we haue once eased our backs of the burdens of our sinnes by Repentance. This turnes all curses

2 Sam. 12.

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into a blessing: God hath rayſed up his Sonne Ieſus, ſaith Peter, and him he hath ſent to bleſſe you, in turning every one of you from your iniquities. So that turning from ſinne is a bleſſing that turnes al croſſes and curſes into bleſſings. And thus wee ſee how Repentance remoues euill both of ſin and puniſhment.

CHAP. XIX.

Motives to Repentance, from the good it brings.

NOW ſee a little the good it bring, and procures. And the good is twofold: *Spirituall* and *Temporall*.

The *Spirituall* good which Repentance procures, is twofold.

1. First, it brings to the repenting ſinner, the *Holy Ghoſt*. Repent, ſaith Peter, and be baptized, and ye ſhall receiue the gift of the *Holy Ghoſt*.

Now it brings the *Holy Ghoſt* both in reſpect of his *Comforts*, and in reſpect of his *Graces*.

1. For the *Comforts* of the *Holy Ghoſt*, then are they moſt bountifully diſpenſed to vs, when we are moſt vncomfortable, and mourn for ſinne, *Bleſſed are they that mourne, for they ſhall be comforted*. Repentance is the preparing the way of the Lord in the deſart, by it are the rough and filthy wayes of our heart

Act. 3.

procu.
good.

Spirituall.

Act. 3. 8.

The Holy
Ghoſt.

In the com-
forts.

Math. 5. 4.

Iſai. 40. 3.
opened.

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hearts amended, and made faire, and then the Lord himselfe sets in his feet, and walkes in them: by it our hearts being made of a *desart*, a *Paradise*, Christ comes presently and makes it the place of his delight and solace. By repentance wee gaine sweet fellowship with Christ, and a more liuely, and comfortable presence of the Holy Ghost. For *by preparing a way in the wildernesse*, is meant the change of our hearts by Repentance: and *by the way of the Lord*, is meant the blessed, and comfortable presence of Christs Spirit within vs: when those *crooked wayes* of ours are made straight by our repentance, and these *rough places* plained, *Then shall the glory of the Lord be reuealed, and all flesh shall see the saluation of God.* So true in this regard also is that speech, *Repent, for the Kingdome of GOD is at hand*, that is, Christ is a king at hand, ready, royally to dispense his bounty in powring the vnspeakable comforts of his Spirit vpon you.

2. It procures the Holy Ghost in respect of his Graces, procuring both the meanes of Grace, and Grace it selfe. God will neuer be wanting to the repentant sinner in the good meanes of Grace. *O ye disobedient children, turne againe, saith the Lord, &c. And I will giue vnto you Pastors according to mine heart, which shall feed you with knowledge and understanding.* Thus Cornelius his serious exercises of prayer and repentance, brought vnto him first an *Angell*, then an *Apostle*, and then the *Holy Ghost* himselfe. And as it procures the meanes, so also Grace it selfe. And among other the gifts and graces of the Spirit, procured by Repentance, we may

Isa 40 5.
Luke 3. 3, 6.

Mat. 3. 2.

2. In the graces of it.

Ier 3. 14, 15

Acts 10. 3, 4, 44.

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instance in Knowledge a maine one, and which is the ground of all the rest. Now wee shall see how Repentance gaines it. Sinnes are as scales to our eyes, whence they are called *workes of darkenesse*, and the Diuell, the *Prince of darkenesse*; but the violent streame of repenting teares, carry and brush away these scales. Naturall teares indeed dull our bodily eyes, but these teares cleare the soules eyes, *Prouing*, sayes the Apostle, *if God at any time will giue them Repentance, that they may know the truth.* The reason of our ignorance of Gods Word, is the hardnesse of our hearts, which being removed by repentance, we come then to the Knowledge of it. Excellent is that of *Paul* concerning the Iewes, that when *their heart shall be turned to the Lord, the vayle should be taken away.* That vayle of ignorance which through the *hardnes of their hearts* is drwane ouer their eyes, by repentance shall be removed, and taken away. *The Lord*, saies *Dauid*, *will teach sinners in the way.* Why, *Iob. 9.* he wil not heare sinners, and will he then teach them? He expounds himselfe in the next verse, what sinners he meanes, euen such as he will heare also, euen *humble*, and repenting sinners, *Them that be meek will be guide in iudgement, and teach the humble his way.* Humiliation is the way to get vnderstanding. *From the day*, sayes the Angell to Daniel, *that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard.* Hereupon it is that the ignorance of the Gentiles, and the infidelity of the Disciples, is imputed to the *hardnesse of their hearts.* Is it any maruell then, that men are so grossely ignorant

1 Tim. 2. 25.

2 Cor. 3. 16.

Psal. 25. 8

Verse 9.

Dan. . 6. 10

Eph 4. 18
Mat. 23. 35.
18. 7.

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ignorant, that they neuer fee the enlightning and quickning presence of the Spirit, so that they may euen say in this regard, *Though wee haue heard, yet we haue not felt whether there bee an holy Ghost, or no?* Is this any maruell, when men goe on so wilfully and impenitently in their sinnes? Repentance is the best commentary to the Minister on his text, and to the priuate man on his Ministers Sermon. *If any man*, sayes our Sauour, *will doe my will* (and this is the will of God, euen our sanctification, and this is our sanctification, by Repentance to correct our errors, & to endeavor our selues in obedience) *then hee shall know whether the doctrine I speake, be of my selfe, or of my Father.* It was a good saying of Bradfords, *That first we must be in the Grammar-schoole of repentance, before we goe to the Vniuersity of Predestination.* And Cardinall Poole answered not amisse to him that demanded what course should be taken in reading of the Epistle to the Romans, *First*, saith he, *beginne at the twelfth chapter, and reade to the end, and practice the Precepts of Repentance and mortification, and then set vpon the former part of the Epistle, where Iustification and Predestination are handled.*

Secondly, Repentance bringeth grace and acceptation to all our good workes. Infomuch as without Repentance, they are no good workes in Gods sight. This will the better appeare, if we consider how that Repentance must haue a double worke, in euery good worke. It hath both a worke preparatory and concludory, it must beginne, and conclude all our seruices to God.

John 7. 17.
1 Thes. 4. 3.

2. Acceptation to our seruices.

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1. It hath a *preparatory* worke, whereby we are fitted and prepared to doe that good, which is to be done. For when we are to doe any good thing, our sinnes past rise vp against vs to hinder vs, and they stop the passage of Gods grace, whereby we should be enabled to doe it. It is necessary therefore that with repenting hearts for sinnes past, wee goe about the doing of good workes, and so draw downe from heauen the grace of God, to enable vs to doe that good we goe about. Hereupon *Peter* bids those Converts *Repent, and be baptized*, first, to wash themselves in the teares of Repentance, before they were washed in the waters of Baptisme. So *Paul* requires of the *Corinthians* the renewing of their repentance in the *iudging* of themselves before the receiuing the Sacrament of the Supper.

2. Worke of Repentance in doing good workes is *conclusory*, in the clozing vp of a good worke, for our best righteousness is as a *menstruous cloth*. This menstruity must bee washed away with the teares of Repentance. We bring forth the fruits of our obedience, as the Beares doe their whelpes, altogether vnshapen. Wee had need by Repentance licke them ouer, and bring them into better forme. And as sowre Apples haue sugar to commend them to our taste; so had our obedience need of the weeping water (salt in our feeling, but sweet to God) to commend it to his palat. Thus did *Nehemiah* cloze vp his many worthy seruices with this act of repentance, acknowledging himselfe an vnprofitable seruant, and craving pardon for his defects: As after his reformation of the abuses

Acts 2.38

1 Cor. 11.31.

Isa. 44.6.

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uses on the Sabbath, he prayes, *Remember me, O my God, concerning this, and pardon mee according to thy great mercy.* And after the relation of other abuses reformed, he clozes his bookes with this, *Remember me, O my God, in goodnesse.* These bee the spirituall good things which the grace of Repentance procures vnto vs.

2. Repentance brings also *temporall good*, and outward blessings. *If you consent and obey*, that is, if ye consent to yeeld obedience to the former commandement of washing you, and making you cleane by Repentance, *then shall you eat the good things of the land*, you shall not onely haue the blessings of heauen, but the blessings of the earth also. So the Lord promises the captived Jewes peace, and freedome from their captiuitie, vpon their Repentance and seeking vnto God. So *Ioe*l vpon his exhortation to the people *to turne vnto the Lord with all their heart, and with fasting, and with weeping, and with mourning, &c.* brings in the promise of temporall blessings, *The Lord will answer, and say vnto his people, Behold, I will send you corne, and wine, and oyle, and you shall be satisfied therewith.* This fasting procures feasting, and when we feast the Lord with the wine of the teares of our repentance, then will hee fill vs with the wine and fruits of the earth; when wee haue withered faces with the teares of Repentance, then will hee giue vs oyle to make our faces to shine, and will powre downe a blessing without measure, when in any good measure wee humble our selues for our sinnes. This is that argument wherewithall *Eliphaz* vrges *Iob* to turne vnto the Lord,

Nche. 13

Nche. 23. 31

2 Temporall good,
Isay 1, 19

Ier. 20, 11, 12,
13, 14

Ioe. 1, 12, 17,
19

Psa' me 104,
Mal. 3, 10.

Iob 22, 23, 24,
25

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Lord, if thou returne to the Almighty, thou shalt be built up. Thou shalt lay up gold as dust, and the gold of Ophir as the stinns of the river. Or else, if Repentance doe not procure these things alwayes, yet it brings as great a good, as *Eliphaz* there tels *Iob*, *Yea, the Almighty shall be most choice gold and silver, and strength vnto thee.* If God doe not giue thee gold, he shall giue thee himselfe which is better than gold. He will make a blessed supply another way, Such is that gracious promise made by the Prophet *Hosea* to the *Israelites* vpon their Repentance, *O Israel, returne to the Lord thy God.* And what shall follow thereupon? *I will heale their rebellion, I will loue them freely;* there be spiritual blessings which shal follow vpon their repentance: but there is not all, he also promises temporall blessings, *I will be as the dew vnto Israel, he shall grow as the Lilly, and fasten his roots as the trees of Lebanon.* When we giue vnto God the dew of repentant teares, then will he himselfe bee a dew vnto vs. There is one dew for another, a dew from heauen, for a dew from the earth. And no maruell that true Repentance procures temporall good, when as but a temporary Repentance hath not wanted these temporall blessings. *Abab* a very None-such for working of wickednes, for there was none-like *Abab*, who sold himselfe to commit enill, yet euen he but rending his clothes, though he rent not his heart, and putting on sack-cloth and fasting, is not neglected of God: *Seest thou,* sayes the Lord to *Eliah*, *how Ababis humbled before me? Because he submits himselfe before me, I will not bring thacvill in his dayes.* How much more will God regard the rending

*His Inn. Anrum
laiffimam.*

Hof. 14-3, 5, 6.

*King. 21. 27,
28, 29.*

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ding of the heart, who thus farre respects the rending of the clothes? If God doe thus to the dry, what will he do to the greene tree?

CHAP. XX.

Motives from the evils of impenitency.

THe second sort of motives is from the evils of impenitency. Impenitency it selfe is of it selfe a grievous and a fearefull euill. An impiety about heathenish abominations *Zedekiah hardened his neck, and made his heart obstinate, that he might not returne to the Lord God of Israel.* And as he, so the people and the Priests trespassed wonderfully according to all the abominations of the Heathen. Nay, they did not onely trespass according to their abominations, but about their abominations, for though the Lord sent his messengers, rising and sending to call them to Repentance, yet they mocked his messengers, and despised his words, till there was no remedy. Hereupon it is that our Sauour vpbraides the cities wherein he had done most of his great workes, even for their very impenitency, because they repented not. This is the maine sinne for which he girdes them. And for the same sinne hee spares not to vpbraid the eleven after his resurrection, *hee reproveth them of their unbeleeffe and hardnesse of heart.* Indeed God giueth as grace, so the meanes, and reproacheth and vpbraideth no man, that

2 Motive
from the evils
of impeniten-
cy.
Which are
2 Chro. 36. 13
14, 15, 16.

Matth. 23. 30.

Matth. 23. 34.

Iames 1. 22.

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Jerem. 3. 5.

Reu. 1. 10, 21.

that is, he vpbraideth no man with lesser infirmities, but where impenitency is vnder the meanes, there he *vpbraideth*, and threatens it both. This is a greater sinne than all other sinnes; other sinnes are *rebellious* against God, but yet this is a *perpetuall rebellion* against him. This is that whereby that Apocalypiticall *Iezabels* sinne is aggrauated: not so much in this did she sinne, *that shee called her selfe a Prophetesse, that she deceiued Gods seruants, and made them commit fornication, and eat meat sacrificed to Idols.* But this was her heauy and hainous transgression, *I gaue her space to repent of her fornication, and she repented not.* Her great sinne was, that she repented not for sinne. This indeed is the *damning* sinne. It is not simply sinne that now damnes, but continuance in, and impenitency for sinne. It is not the *falling* into the water, but the *lying* vnder the water that drownes. It is not *falling* into sinne, but *lying* in it by impenitency, that drownes a mans soule in perdition. There is but one sinne that shall neuer be forgiuen, the blasphemy against the holy Ghost, and euen this sinne is not simply irremissible and unpardonable, but only because that sinne hath alwayes annexed vnto it *finall impenitency*: euen that sinner, but that he is an *impenitent sinner*, might be pardoned.

Prou. 28. 14

But let vs a little more particularly see what the euil of this sinne is. *Salomon* telleth vs in one word what it is: *He that hardeneth his heart, to wit, by impenitency, shall fall into euill.* Now this euill that shall follow impenitency, is two-fold: *Temporall euils, and Spirituall euils.*

I. Impeni-

1. Impenitency brings *Temporall evils*. They are these.

1. Temporall
they are,
1. Iudgements
of note.

1. Fearefull, exemplary, and remediless punishments. God whips not this sinne with ordinary rods, but he lashes it with scorpions, plagues it with remarkeable vengeance and iudgement of more eminent note. The patience of God is that which keepees backe Gods iudgements. Now impenitency sinnes against Gods patience; and abuses it. Mans *impenitency* causes Gods *Impenitency*. And whereas Repentance stands in the gap, and keepees out Iudgement, Impenitency breakes down not the gap, but the whole fence; and not onely lets in, but as with cart-ropes, hales in Gods Iudgements. *The wise man seeth a plague, and hideth himselfe: but the foolish goe on still, and are punished.* The wise man hides himselfe by Repentance, by it *turning backe* from his sinne, and so turning back the iudgement; but the foole, the impenitent sinner, he goes on still till he meete with the Iudgement. Repentance is a meeting with God, *Because I will doe this vnto thee, prepare to meet thy God, o Israel:* Then we meet God, when we seek to him by repentance, and send forth our teares & praiers, as our Ambassadors to pleade for a peace, and sue for mercy to God, in turning his fierce wrath from vs. But Impenitency makes a man sit still, and lets the iudgement come, and so because it will not come to *meet* with God, it meets with his wrath and iudgements. So it is noted of the old world, *They were eating and drinking, and marrying, and giuing in marriage & knew nothing, till the floud came and tooke them all away.* They were

Prou. 22.3.

Amos 4.12.

Mat 24.38,39

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were washt away with the waters of Gods Judgement, who would not wash themselves in the teares and waters of Repentance. Therefore it is, that when the Lord comes to threaten this sinne, hee heapes so many threatnings one upon another against this sin of impenitency, as if so be he could not satisfie himselfe in threatning it, as if so be the naming of it had enraged his jealousie: *If any man shall blesse himselfe in his heart, saying, I shall have peace, though I walke according to the stubbornesse of mine owne heart, &c. The Lord will not bee mercifull unto him, but then the wrath of the Lord, and his ielousie shall smooke against that man, and every curse that is written in this booke shall light upon him, and the Lord shall put out his name from under heaven, and so goes on still in that heavy manner, threatning impenitent persons to the end of the chapter. And whereas the Lord in threatning other sins, uses to come in with some qualification upon hope of Repentance, yet when he threatens this sinne, he is absolute in his threatnings, to shew that he will be resolute in his Judgements. The Lord called to weeping and mourning, to baldnesse and girding with sackcloth, that is, to the exercises of Repentance and Humiliation, And behold, ioy and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking, that is, hardening their hearts by impenitency, and going on in their sinnes without Repentance. Well, but how did the Lord take this? Surely, saith he, *this iniquity, this iniquity of your horrible impenitency, shall not be purged from you, till yee dye. Here is no qualification of the threatnings**

Deu. 32. 19,
30, 31, &c.

Isa. 66. 13, 14.

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nings, but God absolutely threatens he that will never pardon this sin of theirs, that with so high an hand went on in their finnes.

Secure sinning and hardneſſe of heart, is an undoubted fore-runner of ſevere deſtruction. — And when God will give over men to his Judgements, hee firſt gives them over to this Judgement of an impenitent heart. So upon the judgement of hardneſſe of heart threatned by *Iſaiah*, *In making their hearts fat, and their eares heavy, &c* : follows the fearefull threatning, *of waſhing the cities, till they bee without inhabitant ; and the houſes, till they be without man ; and the utter deſolation of the Land*. Thus is hardneſſe of heart and impenitency, alwayes the harbinger to ſome fearefull ſplague. As on the contrary, when God intends mercy to a nation, he firſt gives them the grace of Repentance. *In that day* (ſaith the Lord by *Zachary*) *will I ſeek to deſtroy all nations that come againſt Ieruſalem, And I will powre upon the houſe of David, and upon the Inhabitants of Ieruſalem, the ſpirit of grace and compaſſion, & they ſhal looke upon me whom they have pierced, and they ſhall lament*, &c. as if he had ſayd, Though I meane to deſtroy other nations, yet will I not deſtroy Ieruſalem, but will give them the grace of repentance, that they may prevent and avoyd deſtruction. But on the other ſide, when our hearts are hardened in ſinning, Gods heart is hardened in puniſhing. Yea, even then when men are moſt ſecurely hardened, is Gods hand neareſt unto them to fall heavy up n them. The old world was deſtroyed in the end of Aprill, which is the moſt pleaſant time of all the

yeere

Iſa. 10. 31.

Zach. 12. 9.

Diluvium factum circa finem Aprilis, cum orbis quasi revivisceret cum avera consillanti & auxilianti pecunia &c. Lutherus in Gen. 6.

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yeere. And the Sunne shone vpon Sodom that morning it was destroyed: who would haue looked for such a flood now the winter was past, and the yeere now in her prime and pride? who, after such a faire sunne-shining morning, would haue looked for such a dismall day? Such dismall euents doth mens impenitency portend, and then most of all, when they are in their greatest security. *A- rise* (saith the Lord to *Nebuchadnezzar*) *and get you vp to the wealthy Nation that dwells without care, which haue neither gates nor barres, but dwell alone, And their camels shall be a booty, &c.* Men are neuer so fit a booty for Gods Iudgements, as when they are without care.

As generall hardnesse fore-runnes generall iudgements, so in particular men, their hardnesse goes before destruction. See *Ieroboams* example. Hee was reprov'd by the Prophet for his Idolatry, the Altar cleft, his hand dried vp, and healed againe. Any of these might haue cleft his heart, and had wrought him to repentance. But yet after this *Ieroboam* converted not, but turned againe to his idolatrous courses, and continued in his impenitency: and what was the issue of all this? *And this thing turned vnto sinne vnto the house of Ieroboam*: as who should say, all that hee had done before had not turned to sinne, had it not beene for this sin of his impenitency, *But this turned to sinne to his house, euen to root it out, and destroy it from the face of the earth.* *Balaam* hardening his heart against **G O D S** Command, the Asses rebuke, and the Angels sword, returns home by weeping crosse, and he that would

Genel. 9.

Exod. 14.

Genel. 14.

Genel. 19.

Genel. 19.

Amos 5. 19.

Ilay 34. 18.

Ier. 48. 44.

Ezek. 15. 7.

Gods delight
in iudgement.

may, the mercy is *fallen* in a greater iudgement. *Cham* was saved from the flood in the Arke, but it was for a greater iudgement, for his fathers, and for Gods curse: as good to be drowned, as to be cursed, as good to die vnder the waters, as to live vnder a curse. *Pharaoh* escaped many of the former plagues vnder which the rest of the *Egyptians* smited; he was but kept for the sea, to be made a prey to the waters. *Lots* wife escaped from *Sodom*, but was turned into a pillar of salt. The *Sodomites* were rescued out of the hand of *Chedor-laomer*, but were after consumed with fire and brimstone from *Pleasen*. It had been happy for them, if they had been still captiued slaves vnder *Chedor-laomer*. So true is that of *Amos*, that it is with wicked impenitent sinners, as if a man did flye from a Lyon, and met with a Beare; or went into the house and leaned his hand on the wall, and a serpent bit him. As also that of *Isaiah*, repeated by *Jeremy*, He that flinth from the nose of the snare, shall fall into the pit; and he that comes out of the pit, shall be taken in the snare. Baen as good be in the pit still. This is but out of the frying pan into the fire, or as *Ezekiel* speaks, out of one fire into another fire, and the last fire haply like *Rebucbadnezzars* furnace, seven times hotter than ordinary.

3. Thirdly, God will euen take pleasure in inflicting iudgement; God indeed delights in mercy, but mans repentency will make him delight in iudgement. Hereupon he threatens *Ladicea*, *Reuel. 3.* to vomit her forth of his mouth, if shee still went on impenitently in her luke-warmesse: God signifies by that phrase, that he would take pleasure

pleasure and delight in their destruction, as it giveth
great ease to the over-pressed stomacke to be dis-
burdened & eased by vomiting. Such is that threat-
ning, *Prav. 1. 24, 25.* Because I have called, and ye
have refused, I have stretched out mine hand, and none
would regard, but ye have despised my counsell, and
would none of my correction, I will also laugh at your
destruction, and mocke when your feare commeth. God
is neuer more angry than when hee laughs. Gods
laughter is an heavier Iudgement than his Anger,
for when once he comes to delight in his Anger, it
is a signe his anger is implacable. Wee have most
cause to weep, when God laughs.

a. Spirituall evils procured by impenitency are
these:

1. Spirituall blindesse, and blockish senseles-
nesse, further hardnesse and obduration. *My peo-
ple would not heare my voice, and Israel would none of
mee.* See what was the punishment that followed
vpon it, *So I gave them up to the hardness of their hearts,
& they walked in their owne counsells.* As if he had said:
Since they will harden their hearts, their hearts
shall be hardened: since they will harden them a-
gainst my mercy, I will harden them in my iustice.
Thus was *Balaam* belotted through the hardnesse
of his heart, that he could not see so much as the
Ass did hee rode vpon. And the *Sodomites* were
smitten as well with a spirituall, as temporall iudge-
ment of blindnesse. So *Pharaoh* hardening his heart
against each plague, was also given up to further
hardnesse. Thus the *Apostle* seemes to make this
the cause of the Gentiles hardness of heart, because
they

*Risus Dei longe
gravior, et ira
Dei. Quod vo-
us loquitur
cum visus tu
gas cum lachry-
m Augustinus*

2. Spirituall,
which are,
1. Spirituall
blindesse.

Psal. 81. 11, 12

*-iniquos
Eph. 4. 18, 19*

Rom. 1.

1 Sam. 24.

1 Cor. 5.

2 Cor. 2.

1 Cor. 5.

Desperati.

they being so far from being repented, as to be
 to work all diligence with great haste. So God pu-
 nished their former hardness with further obdu-
 ration. So elsewhere he makes this the cause why
 they were given up to a reprobate sense, and a can-
 terized conscience, because they went on impen-
 itently in their sinnes with greediness. This is an
 heavy and a fearful judgement, to be given up to
 the hardness of our owne hearts. *David* had his
 choyce of three plagues, whether he would take;
 but all those three jointly, are three times easier
 than this one: *famine, sword, and pestilence*, are mer-
 cies to this judgement. Better to be delivered up
 to the sword, famine and pestilence, than to a hard
 heart, nay, better be delivered up to *Satan* himselfe,
 than to hardness of heart: we finde a man delivered
 up to *Satan*; and yet he repented and was saved: we
 finde none delivered or saved that hath beene de-
 livered up to the hardness of heart. Delivering up
 to *Satan* is for the destruction of the flesh, that the spirit
 may be saved. But delivering up to the hardness of
 heart, is for the destruction both of flesh and spirit,
 both of soule and body. It is a desperate euill to be
 delivered up to ones owne heart. Adulterers by
 Gods law should be stoned to death: though now
 our law be more favorable; yet God secretly ex-
 ecutes his Law vpon impenitent adulterers, for he
 stones them with the heauiest and hardest stone,
 that is, euen with *his heart*, to which he delivers
 all such impure hearts.

2. Desperation. They that thinke Repentance
 is a bitter cup, to the which they will not lay their

lips, shall drinke a cup of Satans owne tempting,
and shall sucke vp the very lees of it: If thou refuse
heavenly Repentance, thou shalt with *Judas* bee forced
to a desperate *hellish Repentance*. Though sinne
may lye asleepe a while before the doore, as with
Cain, like a drowzy sluggish Cur, yet at the length
it will awaken and barke so hideously, and grinne
so fearefully in thy face, that though thou bee not
driven with *Saul* to murder thy selfe, or with *Judas*
and *Achitophel*, to hang thy selfe, yet shall thy con-
science be no lesse dismayd with desperate feares
than theirs were.

3. **Eternall condemnation:** The impenitent
person shall fall into that bottomlesse pit of fire
and brimstone. Repentance is called the *Spirit of*
burning. It is a burning fire that consumes our
sinnest: if this fire burne not our sinnes, Hell fire will
burne our soules. If our Gospell be bid, it is bid to them
that perish, saith the Apostle. Hereupon our Savi-
our threatens those Iewes, that they should dye in their
sinnest. If they should dye in them, they should rise
in them and if they should rise in them, then should
their sinnes rise vp against them, and fall heavy vp-
on them, to presse them downe into the lowermost
hell. This is the sinne, which of all others increa-
ses a mans damnation. Therefore impenitent sin-
ners are said to heape up wrath against the day of wrath;
even the whole heape of all their sinnes, and the
whole heape of Gods wrath shall be laid vpon them.
So our Saviour pronounces an heavy sentence
vpon those impenitent cities where he had preach-
ed, That it should bee easier for Sodom and Gomorrah

3. Eternall
damnation.

Isa. 4. 4.

2. Cor. 4. 3.

Ioh. 8. 24.

Rom. 2. 5.

Mat. 11. 23,
24, 25, 26.

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*Coniuncto quam
g. ane illud sit
peccatum, ut
quod ipsam Ge-
nensiam etiam
ante tempus ap-
paret cogere.
Chrys. ad Rom.
1. 18. 5.*

*in the day of iudgement than for them. Surely, they
that haue the least paine in hell, shall haue but little
cause to bragge of their case. Euen the least finnes
shall haue smart enough, what then shall the crying
finnes of the Sodomites haue? Sodomy was a mon-
strous sinne, such a sinne that, as Chrysostome sayes,
it made hell to appeare before the time, such a sin
as made an hell on earth. Such a sinne then as had
an hell on earth, must needes haue an hell with a
wittnesse, in hell. Needes must their damnation be
fearefull and caselesse, that beganne so carely. And
yet the accursed Sodomites shall haue an easier hell,
than such impenitent persons as reiect Gods mer-
cy in the Gospell. Sodoms and Gomorrahes hell, shall
be an heauen to Bethsaida and Chorazins hell. An
impenitent person shall thinke himselfe to haue
beene an happy man, if he had beene one of those
accursed Sodomites that once perished with fire
and brimstone from heauen, and now lye yelling and
howling in the lake that burnes with fire and brim-
stone in hell. Oh how heauy shall his condition be,
how vnconceiuable his woe and torment, that
shall enuy, and grinde, and gnash his teeth at a
curst and damned Sodomite for his happinesse! Oh
consider this, all ye that forget God, lest hee teare you in
pieces, and there be none that can deliuer you. Repent,
and the Kingdome of God is at hand to receiue
thee: Repent not, and the kingdome of hell is at
hand to double damne and deuoure thee.*

Grattias tibi Domine Iesu.

MICHAEL

and the
DRAGON,
OR

CHRIST tempted
AND
Satan foyled.

Penned by the late faithfull Minister
of God, DANIEL DIKE
Batchelour in DIVINITY.

*Published since his death by his Brother
J. D. Minister of Gods Word.*

HEB. 2. 18.

*For in that he suffered, and was tempted, hee is able to
succour them that are tempted.*



LONDON:
Printed by IOHN BEALE. 1635.

MICHAEL

and the

DRAGON

OR

CHRIST

AND

SATAN

I cannot but be a faithful Minister

of God, DANIEL 10: 18

But I am in Divinity.

And I am in the power

of God's Word.

18. 2. 18.

For I am the faithful, and I am the power,
I am the power, I am the faithful.



LONDON:

Printed by JOHN BEALE, 1637.

THE HISTORY OF
Christs temptation, recorded by
three of the foure Evangelists,

MATTH. 4.

- 1 **T**hen was Iesus led aside of the Spirit into the wildernesse, to be tempted of the Denill.
2. And when hee had fasted forty dayes, and forty nights, he was afterwards hungry.
- 3 Then came to him the Tempter, & sayd, If thou be the Son of God, command that these stones be made Bread.
4. But he answering said, It is written, Man shall not liue by bread onely, but by euery Word that proceedes out of the mouth of God.
- 5 Then the Diuell tooke him vp into the holy City, and set him on a pinnacle of the Temple.
6. And said vnto him, If thou be the Sonne of God, cast thy selfe downe, for it is written that hee will giue his Angels charge ouer thee, and with their hands they shall lift thee vp, lest at any time thou shouldest dash thy foot against a stone.
- 7 Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.
- 8 Againe the Denill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.
- 9 And said vnto him, All these will I giue thee, if thou wilt fall downe, and worship me.
10. Then

10. Then sayd Iesus vnto him; Auoid, Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11. Then the Deuill left him, and behold, the Angels came, and ministred vnto him.

MARK. 1. 10. to 13.

12. **A**ND immediately the spirit drines him into the wildernesse.

13. And he was there in the wildernesse forty dayes, and was tempted of Satan; hee was also with the wilde beasts, and the Angels ministred vnto him.

L V K. 4.

1. **A**ND Iesus full of the Holy Ghost, returned from Iordan, and was led by the spirit into the wildernesse.

2. And was there forty dayes tempted of the Deuill, and in those dayes hee did eate nothing: but when they were ended, he afterwards was hungry.

3. Then the Deuill said vnto him, If thou be the Sonne of God, command this stone that it may bee made bread.

4. But Iesus answered him, saying, It is written that man shall not liue by bread only, but by every Word of GOD.

5. Then the Deuill tooke him vp into an high mountaine, and shewed him all the Kingdomes of the world in the twinkling of an eye.

6. And the Deuill said vnto him, All this power will I giue thee, and the glory of these Kingdomes, for it is deliuered to me, and to whomsoever I will I giue it.

7. If

7. If thou therefore wilt worship me, they shall bee all thine.
8. But Iesus answered him, and said, Hence from mee, Satan, for it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serue.
9. Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Son of God, cast thy selfe downe from hence.
10. For it is written, That hee will giue his Angels charge ouer thee to keepe thee.
11. And with their hands they shalt lift thee vp, lest at any time thou shouldest dash thy foote against a Stone.
12. And Iesus answered, and said vnto him, It is said, Thou shalt not tempt the Lord thy God.
13. And when the Deuill had ended all the temptation, he departed from him for a season.



Repentance and Temptations are two maine points in the practice of Religion, and the two Purgatories that a Christian in his way to heauen must passe thorow. The first is of water the other of fire; we can no sooner come out of the one, but we must look to enter into the other. No sooner haue we bathed, and washed our soules in the waters of Repentance, but we must presently expect the fiery darts of Satans temptations to bee drining at vs: What we get, and gaine from Saran

The Preface.

by

by *Repentance*, he seekes to regain, and to recover by his *Temptations*. We must not think to passe quietly out of *Egypt* without *Pharaohs* pursuie; nor to trauell thorow the wildernes of this world, without the opposition of the *Amalekites*. Satan will be in armes against vs, if hee perceiue but the thoughts, and purpose of departure, much more if the practice. Surely this enuious man sleeps not. No sooner can our fallow ground be plowed vp, and the precious seed of grace be sowne therein, but presently like the greedy fowles of the aire he labours to catch it away, or else like the enuious man to sowe this ground with mingled seede, and to marre the wheat with his tares. No sooner can we repent of one sin, but he is tempting to another.

Fitly therefore may this Treatise of Christs temptations follow the Treatise of Repentance. It is pittie to seuer those things in treatise, which are not seuered in practice. The former doctrine hath taught how to come out of sin, this will teach vs how wee may auoid comming into sin. The best way to auoid Satans temptations and his malice, is to know them, for his greatest strength lyes commonly in our weakenes, & our weaknes in our ignorance of his enterprizes. *Let Satan*, saith the Apostle, *2 Cor. 2. 11.* should circumuent vs, for we are not ignorant of his enterprizes. Ignorant ones then are subiect to circumvention, and they who know not Satan, may easily be circumvented by him. If our own experiences be not yet ripe enough to trace him, and to discover his cunning fetches, we may here see him to disclose himselfe, and his greatest strength, and craft

The fit coherence of this Treatise with the former.

Michael and the Dragon.

Craft he hath in this duell and single combate with our Saviour, who was tempted in all things as our selves, sine excepted. If our skill and strength bee yet too weake to tread him vnder our feet, here shall we see our Lord soiling the fiend, and treading vpon this *Goliath*, and treading out a way to vs, whereby wee also might trample him vnder our feet.

To come then to this history of Christs combate with, and conquest over Satan, three things are generally to be considered therein.

1. The preparation to the combate.
2. The combate it selfe.
3. The issue.

The preparation is twofold. 1. For the overcoming of Satans temptations. 2. For the admitting & suffering of them. In the former he prepares himselfe, in the latter he prepares Satan his aduersary.

The preparation for victory is set downe by the Euangelist Luke, chap. 4. 1. And Iesus being full of the holy Ghost, &c.

Ob. Iesus Christ was full of the holy Ghost at the first conception by vertue of the hypostaticall union: how is it then now said that he was full of the holy Ghost?

Ans. That fulnesse at his first conception, was in regard of the *habit*, but of the *act* and *exercise*. The Godhead did not alwayes communicate it selfe in operation to the manhood. Before, it did as it were hide it selfe, and lurke, but now it *removes vp*, and shewes it selfe.

Deff. 1. The Lord first sits, and hauing sitted, he then exerciseth his seruants with trials. According to the

The division of this History.

The first part, the preparation.

The first preparation.

Deff. 1. The Lord sits, and hauing sitted, he then exerciseth his seruants with trials.

Psalme 45:1

Vse.

Iob 1. & 2.

A double
comfort in
crosses.

1 Cor. 10. 10.

Dott. 2.
We should
come from
the Word and
Sacrament
full of the Ho-
ly Ghost.
Act 2. 17, 18.
Gen 29. 1 See
Tram.

the strength of grace is the triall of a Christian. Little grace hath few or no trialls, great grace hath many, and great. As here in Christ, *annointed with the oyle of gladnesse about his fellowes*; and so also salted in the brine of sorrow about them all. As was his *back*, so was his *burthē*. As were his *parts*, so were his *passions*; as he might say, *Was there euer sorrow like mine*? so he might say, *Was there euer strength like mine*?

Vse. Great comfort in all our afflictions. Christs desert is not so terrible, as his fulnesse of the Holy Ghost is comfortable. When God brings affliction vpon vs, it is a signe that not onely he prepared it for vs, but also vs for it, and harnessed vs, and fitted our hands to fight: And now he will make triall of vs, that he may triumph ouer Satan in vs, as in *Job*. As a schoole-master, when hee hath polished and persifted a good scholler, brings him forth, prouokes aduersaries to set vpon him, & takes a pride to see the fruit of his owne labours. Here is double comfort then in our crosses. 1. *On our part*. That we haue receiued of Gods Grace which is more comfortable, than the crosse discomfortable, and that therefore we shall not be tempted about our strength.

2. *On Gods part*. That he will be glorified in vs against Satan. The credit of our combating redounds to God, who, if he had not well taught vs in the Fencing-schoole, would neuer haue brought vs into the field, lest we should shame him.

2. Learne how we should come from the Word and Sacrament, euen as here Iesus from *John*, full of the holy Ghost. So did Paul after his baptisme, and Iacob after Bethels vision, *lifted up his feet like a traveller*.

ueller that goes freshly after a good bait Many are like *Indus*, after the sippe, they depart not full of the Holy Ghost, but full of Satan, and as the *Israelites*, they sit downe to eat & drinke, and rise up and play: As if in the strength of good cheere I should rail at the master of the feast. Good motions in hearing are not enough. We must returne from *Iordan*, the same we were in *Iordan*. The Church is Gods Fencing-school, thence bring we skill. It is Gods Armoury, thence bring we furniture against Satan. Only the Holy Ghost can overcome the *fiery host*, and he is to be got only by the ministry. A great honour it is to it, that the Holy Ghost first beganne to manifest his power in Christ in the vse of it.

The second preparation is for the suffering of the temptations. For if Christ, who had lately been so honoured from God, & from heaven, had still continued in answerable glory, the diuell had beene skared away. Therefore Christ, by the bakes of the place, and of his condition in the place, drawes him on, & prouokes him to fight, giuing him all the ods & aduantage that might be, laying away those terrible weapons, the sight whereof would haue terrified Satan, and leaues him selfe naked, and destitute of all helps. The greater ods Satan had, the greater was the shame of his foyle; the greater the glory of Christs victory, while he beats him in the desert, the place where he reignes & triumphs, *Luk. 8. 29.* as it were a Cocke vpon his owne dung-hill, and that in the weaknes, which hunger brought vpon him.

Here we haue an image of the conflicts betwixt *Israel* and *Amaleck*, the seed of the woman, and the seed

Exod. 33. 6.

The second preparation.

God for his
greater glory
gives aduan-
tages to the e-
nemics.

seed of the serpent. God, to gaine the greater glory
to himselfe, gives all the advantages that may be to
the enemies of his Church. How vnequall was the
combate and contention betwixt *Luther* one poore
Mopke, and the Pope, and so many legions of his
officers? They had the sword of most Magistrates
to sway at their pleasures, great power, and great
authority, yet *Luther* tooke the prey out of their
teeth, as poore *David* ouerthrew the great *Goliath*. So
the Iesuits at this day haue better meanes of learn-
ing, greater maintenance, more countenance a-
mong theirs, than our poore Ministers with vs. So
hath it been, and still is in the Church. And when
we see that the Church is thus disadvantaged, let
vs not be discouraged. Let vs remember that *Christ*
gave the Devil all possible advantage against him-
selfe, and so still he doth against his Church, that the
aduersaries shame, and the Churches, and his owne
glory may be the greater.

The first ad-
uantage.

Marke 1.13.

From Christs
example the
Papists falsly
ground an E-
remeticall life.

So much generally. More particularly.
The first advantage given Satan, was in the
place whither *Christ* went, which is said to bee the
desart or wildernesse, *He was led by the Spirit into the
wildernesse*: what desart, this is not set downe. One-
ly by *Marke* it appeares such an one, where old men
were not, but wilde beasts.

Here the Papists speake in commendation of E-
remeticall life, as authorized by *Christs* example.
But absurdly. For *Christ* was no Eremit, but spent
himselfe in the publique seruice of the Church. He
was in the desart forty daies, not his whole life. And
this was done both vpon speciall ground, the extraor-
dinary

inary man of the Spirit, and *upon speciall end*,
that he might be tempted. Neither of which will
they say of their owne Eremites. Nay the quite
contrary as touching the end, for they professe
they goe into deserts to auoid temptations.

Quest. Dost Christs example here allow vs wil-
lingly to rush and aduenture our selues vpon dan-
gerous occasions of tentations to sinne, or to goe
into such places where Satan hath power?

Answ. Neither. In some places Satan hath
power ouer bodies, to doe hurt. As absurd for any
to venture vnto them, as to goe into a Lions den, or
into such places where mad dogs are. In other pla-
ces Satan hath power over our soules, in regard o
the dangerous provocations to sinne they yeeld, as
the house of the harlot and the company of wicked
and godlesse persons. If we may not put our bodies
into Satans hands, much lesse our soules. Christ
had strength to encounter with him, and to over-
come him, and was moued hereunto by the holy
Ghost: we that are weake and vnable to looke him
so much as in the face, may not of our owne heads
thrust our selues into danger, but most carefully
auoyd all occasions of euill, Proverbs 4. 15. & 5. 8.

Come not neare the doore of the house of the harlot.
Bruit beasts are often afraid of those places where
some euill hath befallen them, and cannot bee
drawne neare either to them or the like to them.
We may be set to schoole euen to the horse, and
the mule, *Be not like to the horse and mule, said David.*
In this respect I may truly say the contrary, Be like
to horse and mule, who are wiser in their genera-

Quest.

Whether
Christs exam-
ple alloweth
vs to rush vpon
temptations.

Answ.

Wee may not
put our bod-
ies into Sa-
tans hands,
much lesse
our soules.

Pro. 4. 15.
& 5. 8.

Psal. 32.

Plurarch.

tion than men reasonable creatures. As these shame vs, so much more the heathen. So *Corys* King of Thracia, being by nature cholericke, when certaine curious glasses were brought vnto him, presently brake them; Lest (said he, being demanded his reason) I should deale cruelly with those that should breake them.

Obiect.

But here it may be obiected, If all occasions of euill should bee auoided, then should euery good thing's themselves bee auoyded; for euery from thence doth Satan take occasion to tempt vs.

Solution.

We must giue no occasions of euill to Satan, or our owne corruptions,

Ans. Occasions of euill are of two sorts: 1. *Given* to Satan, and to our owne corruption, as things either simply euill, or else in themselves indifferent, which yet we, (such is our weaknesse) cannot vse without sinne. These wee are to auoid carefully. 2. *Not given* by vs to them, but only taken by them; and these are not to be refrained, as *prayer, almes, &c.* which none must omit because of the occasion of pride and vaine glory, but rather to expect the presence of that Gods Spirit to ouercome Satan, who hath commanded vs to performe such duties. And indeed, in regard of Christ, such an occasion was this of his going into the desert, for he did it by the motion of the Spirit, which was countervailable to a commandement. *He was led by the Spirit of God into the desert.* But when thou castest thy selfe vpon the Pikes, and runnest into dangerous company, and goest to the Theatre, to the Tauerne, to the Stewes, *thou art led by the impure spirit.*

In Christs going into the desert, three things are noted.

1. The

1. The time. *Then, Mat. 4. 1.*

2. The cause and manner of his going, *was Jesus led by the spirit.*

3. The end, *to be tempted, Mat. 4. 1.*

First, for the Time, *Then*. Namely, after his Baptisme, his initiation into the Mediatourship, and that great honour then done him. Learne then :

After high fauours shewed to Gods Children, come shrewd pinches, as after warme-growing comfortable weather in the Spring, come many cold pinching frosts : what a sudden change was this ? Is this he, of whom erewhile the Lord sayd, *This is my Sonne*, and doth he now send, and set his slaue vpon him to vexe and baite him ? So *Paul*, after his *Paradise*, had his *pricker* in the flesh, and buffetting on the face : after his *reuelations* from God, his *temptations* from *Sathan*. So fared it with the blessed *Virgin* : After the honour of the Angels salutation, the holy Ghosts overshaddowing, Christs conception, *Elizabeths* singing, the Baptists springing, her owne propheticall triumphing by the powerful presence of the holy Ghost in that excellent song, after all these honourable comforts, she is pinched with the heauy crosse of being suspected by *Ioseph* for a dishonest woman, and so of being in danger to bee put away, to lose the comfort of her husbands protection, and to bee exposed for ought she know, to misery and infamy.

Which must teach vs not to be over-joyed with any of Gods fauours and honours, but even then to thinke of, and to prepare for some following after-falls, and as contentedly to endure the one,

1. The time when Christ went into the desert.

Doff. 1.

After high fauours shewed to Gods children come great temptations.

Matth. 3. 17.

1 Cor. 12. 7.

Luke 1.

Matth. 1. 19.

Ysa.

as chearefully receive the other. As here Christ for all his former honour subiected himselfe to his humiliation. As before, for all his honour in heaven, from all eternities he abhorred not the Virgins wombe, *Ioh. 1. 1, 2, & 14.* so now from all his late honour in Iordan, he abhorred not the diuels desert. Christ went as willingly to the desert to be humbled, as to Iordan to be exalted.

Learn secondly,

Euery true sonne of God baptized with the inward Baptisme of the Spirit, & amongst them specially the most eminent for paines and grates, tried and called out for the highest and most honourable seruices, such men must looke for greatest tentations, and most of all to be molested with Satan. Tyrants offer no violence to the vanquished, but to the resisting and rebelling Cities. The Pyrate sets not vpon empty ships, but vpon the richly laden. A rogue or a begger may passe freely, and neuer need feare that the theefe will meddle with him: it is a rich booty he lookes for, and the wel-monied traveller. So Satan troubles not such as are vnder his power already: such as are empty of grace hee desires not to winnow, for what haue they in them to be sifted out? The dog barks not at the dumble stickes, but at strangers: when the doore is wide open, and there is free ingress and egress, there is no knocking: but if once shut vp, then still one or other is rapping and bounding. The wicked haue the doores of their hearts set wide open to Satan; therefore he raps not thereby temptation, but sed the godlies, that shut & bar vp this doore against him.

They

Ioh. 1. 1, 2, & 14.

Doct. 2.

The dearest of Gods seruants must expect the greatest tentations.

They then that brag they were neuer troubled with Satans temptations, doe thereby professe their want of grace. If they had any spirituall treasure, this theefe would bee dealing with them. If they had been taken out of the hands of Satan by the power of Christ, hee would haue ragged, and tooke on, labouring with all his might to recover his prey. A Lion scornes to meddle with a mouse, and so doth this roaring Lion with thee that hast no booty for him. While *Iaakob* continued vnder *Labans* tyranny, and would be made his drudge, and his pack-horse, all was well; but when once he began to fite he makes after him: And so doth the Deuill; when any one parts from him to Christ, then he is as a *Beare robbed of her whelpes*.

And as this is to the reproofe of those that neuer feelee temptations, so to the comfort of those that are wearied with them: Let them not be discouraged, or thinke themselves forsaken of God, because tempted of Satan. No sooner were those words, *This is my wel-beloued Sonne*, out of Gods mouth, but presently Christ went to be tempted.

All good Christians then must be tempted. But if any of them be of better graces than other, or called forth to higher place and seruice than other, they are specially eye-sores to Sathan, they are a faire marke for the arrowes of his tentations. All the while Christ lay still in his Father shoppe, and meddled onely with the Carpenters chips, the Diuell troubled him not; but now that he is declared the Son of God, and solemnly inuested into the office of the Mediatourship, and goes about to dis-

Vse 1.

Vse 2.

They that haue greatest graces, or highest places, are Satans chiefe eye-sores.

throne him, and to cast him out of his Kingdome, now he bends all his forces against him. See wee not how small and weake, and withall cowardly creatures will with all their force and fury set vpon the strongest and mightiest, if they haue a suspicion they come to rob them of their young ones, as an hen vpon a mastiue? The ods betwixt Christ and Satan is farre greater, and yet now Christs comes forth towards him in this his high office of the Mediatorship to take from him his seed, and Satan though but a poore creature, yet he dares fly in the face of the Lord God himselfe, his Creator. Euery christian in his place, but especially those of excellent parts and great places, are enemies to Satan, and seeke the impairing and ruining of his kingdome, and hauing gotten themselues out of his clutches, they seeke to draw others: therefore he cannot but hate them, but specially Christ above all, their Head and Captaine, who came to breake his very head, who was to doe him greatest hurt, and whom if he could haue hurt, he had hurt al the elect besides, and thorow his sides mortally pierced all their soules.

Looke then, as a man by his parts or place is fitted to doe Satan more harme, as learned men, wise men in the Church or Common-wealth, so much the more doth Satan oppose them, and the rather, because in them hee ouerthrowes many others. *Augustine*, when God called him, was farre more assaulted by Satan than *Alixius*, because of his greater learning. *Moses*, when he began to execute his calling, what troubles had hee? So *Paul* about

For such doe
most seeke
the ruine of
Satan's king-
dome.

Augustine.

Moses.

Paul.

about his fellowes, because of greatest gifts, malignant of Satan. And *Zach. 3.* Satan was standing at the right hand of *Ioshua*, the high Priest. Such persons then haue here the Item to take heede to themselves: *Satan hath desired to winnow you.* The choicest wits, the quickest spirits, the greatest parts, the deepest learning, the highest callings, hee labours to prey vpon. If he see a young Gentleman of great parts, place and parentage, likely to be aduanced, and called forth to great seruices, he will specially labour to corrupt him with the loue of vanities and vaine pleasure, & with the contagion of euill company and euill counsellours: This also is comfort to those of such parts and places (when thus troubled by Satan or his instruments) whether Magistrates or Ministers: It is a signe Satan is afraid of them. And on the contrary, that Satan neuer feares any great hurt from them in their places of the Magistracy or Ministry, whom he lets quietly alone. In the whole history of the Acts we shall see how the Apostles almost neuer came to any place, but Satan began to rage and tempest against them.

The second point. *The cause and manners of this his going, He was led by the Spirit.* By the Spirit, vnderstand the Holy Spirit, not the impure one. First, because mention was made of this Spirit immediately before in the former chapter by *Matthew*. Secondly, because of that which followes, *to be tempted of the Deuill*; whereas if the vncleane spirit, the diuell himselfe had been meant thereby, then rather the words should haue runne thus, He was led

Zach. 3.
Ioshua.
This serueth
first for cau-
tion.

2 For conso-
lation.

2 The cause
and manner
of Christs go-
ing into the
desart.

of the spirit to be tempted by him. Thirdly, *Luke* is plaine, *He returned from Iordan full of the holy Spirit,* and was led *ἐν τῷ πνεύματι*, by that Spirit into the wilderness.

Led.] Some referre it only to the inward motion of the minde, others also to the motion of his body, miraculously carried and rapt (as *Philip, Acts 8.*) by the Spirit into the wilderness. And to this doe they referre that afterwards, *Luk. 4. 14.* concerning the rumor that went of Christ. To this I rather incline, both because *Markes* words fauour it, *The Spirit thrust him forth*; and because that if it had bin otherwise, he would haue had after these miracles at Iordan so many followers that the worke of temptation intended would haue beene hindred. And yet this extraordinary motion of his body hinders not the voluntarines of his mind, which as it is the grace of all other of his sufferings, so of his temptations, that he was not led as a Beare to the stake, but went to it with courage and chearefulnesse.

The Use. This leading of Christ by the Spirit was extraordinary, yet wee must thus farre imitate it, That the very motions of our body, and our goings to and from places, must be from the direction of the Word, and so of the Spirit of God. As was *Noahs* going in and comming out of the Arke, *Jacobs* going to, and comming from *Laban*. But many are led by the diuell as dogges in a String, and carried from the Church to the Ale-house, the Stews and the Stage. The Spirit of God carries vs to no such places.

All our temptations are disposed and ordered by the

the

Act. 8.

Ex. 1. 12.
Marke 1. 12

Doct. 1.
The very motions of our bodies must be from direction of Gods Word and Spirit.

Doct. 2.

the secret will and counsell of God. He leades vs and goes before : Who then would not follow such a guide, and be chearfull in all our trials ? Satan is a maslife, but yet in Gods chaine, and cannot come out at vs to bait vs, vnlesse God loose him, and set him on vs. Therefore 1 Chron. 22. 1. Satan is said to moue *Dauid* to number the people, and 2 Sam. 24. 1. GOD is said to moue *Dauid* to it ; euen as both the dogge may be said to bait the beast, and the owner of the beast, that brings him to be baited, and suffers the dogge to bee set vpon him. Here then is sweet comfort in these baitings. God is by, and lookes on, he will haue pittie on vs, if he see this curre too violent, he will pluck him off. As the owner of the beast is so mercifull to his beast, as not to let him be killed by the mastiues. If thou seele thy selfe ready to faile & sinke in temptation, list vp thine heart to that Spirit that led thee to be tempted, and yet will not suffer thee to be led into temptation. He that set him on, he onely can take him off.

The third point. *The end of his going: To be tempted of the Devil.* Here six questions may be asked.

Quest. What it is to tempt, or to be tempted ?

Ans. The word which is the first root, is *πειρασμο*, to pierce thorow. And so this word *πειρασμο* coming of it, is to take trial, because by piercing thorow a thing, it is tried what it is within, whether sound or no. Thereafter then, as the meanes are to try or discover, so is the word of tempting vsed. For first, there is a trial by a naked offering of objects or occasions: thus we say of delicate meates, they are temptations.

All our temptations are disposed by Gods secret will & counsell.

Satan is chained.

1 Chro. 22. 1.

2 Sam. 24. 1.

A comfort to the tempted Christian.

2 The end of Christs going into the desert.

Quest. 1. What it is to tempt or to be tempted.

How Gods
tempts.
James 1. 2.

Gen 22.
How Satan
tempts.

Quest. 2.
How Christ
being so holy
could bee
tempted?

temptations. So prosperity, riches, &c. are temptations. And crosses also, *James 1. 2.* And thus is God said to tempt in Scripture, because in his providence hee offers objects, and such occasions as will try vs, and when he sends vs either wealth, honours, or the contrary, when he sends vs his Word, the precepts and exhortations thereof. As by speeches cast out, we also do try, & as we say, feelee one another. So *Gen. 22.* God tempted *Abraham* in that commandment of offering vp *Isaac*. Secondly, *Triall* is by earnest perswasion & sollicitation to sinne, for by this meanes we are tried what we are, as *Iosephs* chastity was tried by his mistresses perswasions. And this is the deuillstepting. Sometime the fisherman only sets his bait, without any vrging of the fish to come vnto it. Sometimes hauing laid his net, he takes poles, and thrusts and driues them along into the net. The former way God tempts, but onely this latter Satan. The meaning here then is, *that Christ was led into the wildernesse to be tempted*, that is, to be perswaded to euill by Satan.

2 *Quest.* How could Christ who was so holy be tempted? *Answ.* Hee could not be tempted inwardly of himselfe being holy, but outwardly by another he might. So were *Adam* and *Eue*. And thus to be tempted, that is, to bee perswaded to sin by another, whether man or Angell, is no sinne, but a crosse, so there be not the least yeelding to the motion, no not in the least ticklings of the affection. Satans temptations against vs doe for the most part taint vs, by reason of the sympathy betwixt our corruption and them. But in Christ there was an antipathy

antipathy against sinne, as in the stomacke against some meats, the which the more we are vrged to eate of them, the more we loath them: whereas in other meats that we specially loue, the very sight of them is perswasion enough to eate of them. Christs heart to Satans tentations was as a stone or brasse-wall to an arrow, repulsing them backe presently. Our hearts are as a butt, where they may easily fasten themselves. Ours as a barrell of gunpowder to the fire, Christs as water, and therefore he sayd, *The Prince of this world is come, and hath nought in me*, Ioh. 14. 30.

Hence I gather, that all temptations are not sins in the tempted, for then Christ should haue sinned. This may comfort those that being vexed with fearefull suggestions of Satan, as to thinke amisse of God himselfe, &c. doe thereby thinke amisse of themselves, as if they were therfore most vile wretches. But they must remember that this is no more their sinne, if they presently beat it backe, than if a man like themselves should wish them to the like. Satan must answer for this himselfe. *Quest.* But how shall I know that it is Satan, and not mine owne corruption? *Ans.* Temptations against the light of nature, euen corrupted nature, where there is no bait to entise corruptiō, as for a man to kil his louing and beloued parents where there is no hope of gaine by it, no matter of displeasure to prouoke, these are meere from Satan. And so are the blasphemous thoughts against the Trinity. Specially, if such temptations come furiously, and like the flashings of Lightning suddenly, wee not imagining how

Ioh. 14. 30.

Doct.

All temptations are not sinnes in the tempted.

How we may discern the temptations of Satan from those that proceed from our own corruption.

1 King 9.

1 Cor. 12.

Eph. 4, 26, 27.

Quest. 3.
Whether
Christ was
tempted by
inward sug-
gestion, or by
an audible
voice.

Luke 4, 2, 3

how, nor vpon what occasion we should conceiue such thoughts, and withall haunt vs, and will not be driuen away, but the more we strue and beat them away, the more, like flies, they come vpon vs, and withall be contriued subtilly and artificially; this is like the marching of Satan, as he said, *This is like the marching of Iehu, for he marcheth furiously*, 2 Kings 9. I thinke neuer doe temptations arise from the flesh, but the Diuell interposes himselfe, and speaks his good word for them being once set on foot by the flesh. Therefore such temptations are called the *messengers of Satan*, 2 Cor. 12. and Ephes. 4. 26, 27. we are said *in anger to giue place to the Deuill*. And though commonly the flesh regrantifie the Diuell, and applaud and set forward his temptations, yet it doth so fall out sometimes, that the Diuell tempts alone, and that so grossely, that the very flesh is ashamed of it.

3. *Quest.* How, or in what manner was Christ tempted? whether by inward suggestion, as we, or by an audible voice, the Deuill appearing in a visible shape?

Ans. It is most likely the latter way. First, because it is said, *Then came the tempter vnto him*. Secondly because of that desire of his, that he would fall down and worship him. Yet I hold it not impossible that Christ might be tempted by suggestion. For he was tempted before he was hungry, euen during the space of the forty daies, Luke 4. 2, 3. And it seemes that those temptations were rather by inward suggestion, for that it is said, *Then*, namely, after he was hungry, came the tempter, to wit, in a bodily shape, implying

implying that before he came nor so. So he was tempted afterward also, but yet nothing is read of any visible apparition.

4. *Quest.* Why was Christ tempted?

1. *Answer.* That we might see the horrible rage and senselesse madnesse of the diuell, against God and our saluation. For though that before in Iordān, and all his former miracles, at his birth, &c. might haue cleared his Godhead to him, yet malice blinds him that he cannot or will not see, and makes him to barke against the Sonne, and to fight against the heauens. And so still is in with his wicked instruments.

2. That wee should know how fit it is, there should be trials of Ministers, before they enter in to their functions.

3. That ministers might know who will be their speciall aduersary they must conflict with in their ministry.

4. That we might see how fit it is, that ministers and men of great callings should be fitted and prepared for the good discharge of them by temptation, and by their owne experience might learne to releue others, 2 Cor. 1. 4.

5. To giue vs warning to looke to our selues. For if this were done to the greene tree, what shall bee done to the dry? If Sacerdunt see upon Christ, who was as greene as we, and had abundance of moysture to quench the heat of his fier, what shall hee doe to vs that are dry, and quickly set on fire.

6. To ouercome our temptation with him, as he did our death with his. For as death lost his sting

Quest. 4
Why Christ
was tempted.
1.

3.

4.

5.

2. *Quest.*
How was
Christ
tempted.

fighting

lighting on Christ, so also Satans temptations, and the soyle he gaue Satan, was for vs.

7.

7. That by suffering that which was the desert of our sinnes, his loue towards vs might appeare the more. If it were a vexation to the righteous soule of *Lot*, to see and heare the wickednesse of the Sodomites, who yet perswaded him not to doe the like, how much more to our Lords soule to heare this cursed hell hound vttering such filthy speeches, perswading him to such vngodlinesse? See we then in Christ suffering this for vs, *his loue, our desert*, namely, to bee thus vexed and molested with Satan, and if we haue ease and deliuerance in temptation, thanke we Christs trouble for our ease.

8.

8. That there might be some answering to the Israelites being forty yeeres in the desert in many trials and temptations. A day answering a yeece, as there was before in Christs going into Egypt.

9.

9 That our Lord might the better know how to pittie, and tender, and relieue vs with comforts, when we are in temptation. They pittie vs most in our sicknesses, that haue felt the same themselves. So Heb. 2. 18. *For in that he suffered, and was tempted, he is able to succour them that are tempted.* And Heb. 4. 15, 16. *We haue not an high Priest, which cannot bee touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. Let vs therefore goe boldly vnto the Throne of grace, that we may receiue mercy, and finde grace to helpe in the time of need.*

Quest. 5.
By whom
Christ was
tempted.

Ans. By whom was he tempted?
Luke saies by the diuell, Matthew saies by
the

the tempter. *Quest.* There are many euill spirits: who is this here called the diuell? *Answer.* It should seeme to bee the prince of them, the head of that Apostasie, as Mat. 25. *The diuell and his angels.*

6. *Quest.* Why is he called the diuell. *Answer.* The word signifies a slanderer or accuser. And he accuseth, 1. *To God.* 2. *To man.*

1. *To God* he accuseth man; hence called the accuser of the brethren. *Rev. 12.* And thus he accused *Iob, Iob 1. & 2.*

2. *To man.* He accuses first God himselfe, as to our first parents, as enuying their felicity, and ouerhardly dealing with them in their restraint of that fruit, and so still he doth in the matter of Reprobation, and the commandements of the Law. Secondly, he accuses and slanders the graces of God, he brings an ill name vpon them to discredit them with vs. Thus he slanders zeale to be rashnesse, iustice to be cruelty, wisdom to be craft, mercy to be fond softnesse, humility to be basenesse. 3. He slanders the Seruants of God, that they are hot, fierce, furious, fashious, enemies to *Caesar*, curious, proud, &c. 4. His neighbours, and such with whom he hath to deale, by suggesting false suspicions and surmises against them. 5. His owne selfe, by irraging his conscience against him. Now Sathan especially is an accuser, in accusing vs to God and our owne consciences. And he doth this specially, 1. After the committing of some grieuous sinne which he tempted vs vnto. Before he seemed our friend, and put vpon sinne a goodly vizour, but now he pluckes it off, and vrages vs to desperation.

2. In

Quest.
Why the
tempter is
called the di-
uill.

1.

2.
1.

3.

4.

5.

1.

2
3
Vse 1.

1. In some more grievous trial, and specially at the houre of death. 3. At the day of Iudgement.

1 Vse. It being the diuels office, to be an accuser or slanderer, let vs take heed of doing such ill offices. Let the deuill haue his owne office, let vs not goe about to take it out of his hands.

2. Since the diuell is an accuser, it must make vs wary ouer our wayes, as wee are wary in our wordly estates of the promoter, of pick-thankes, and tale-bearers. He will accuse falsely when there is no cause, much more then will he accuse, when wee giue him cause by our finnes. Howbeit euen here will he be a false accuser and slanderer, by making that to be treason which is but petty larceny, and sins infirmity to be the impardonable sinne against the holy Ghost. The Fathers doe excellently describe how the diuell at the last day will stand forth at the bar, and like an eloquent Tertullus plead against sinners: Iudge, O righteous Iudge, that which is equall. Iudge him mine, that would bee none of thine. After his abrenouncing of me, and all that is mine in baptisme, what had he to doe with anger, with ronneffe, uncleannesse, covetousnesse, and pride, and the rest of my things? He would needes be mine, belusted after these things of mine: adiudge him therefore to me as mine, &c. So Augustine. And Cyprian brings him in thus: I neuer suffered either blowes on the face, or thornes on mine head, or scourges on my flayes, or crosse on my backe: I neuer shed my blood for them, nor yet did I ever promise them an heavenly Kingdome, and yet haue they wholly deuoted themselves and all to me. Oh, let vs stop the mouth of this so greedy a curre, that

that snatches so eagerly at every thing. And how-
soever, as I said, in regard of accusing others, we
may not put him out of office, yet in accusing of
our selves, we should. Let us accuse our selves, be-
fore he come to accuse us, that so he may come too
late.

And so much of the name that *Luke* gives him,
The Divell. The name that *Matthew* gives him is,
The Tempter. Then came the *Tempter* unto him. See
what is the *Divels* profession and his trade; He is
not onely an *accuser*, but also a *tempter*. And there-
fore he doth this last, that he may doe the first; hee
therefore playes the *tempter*, that hee may play the
Divell. He tempts us to no other end, but that hee
might accuse us. Herupon the Scripture elsewhere
gives him this name, *1 Cor. 7. 5.* *1 Thes. 3. 5.* We
see by it whence are our temptations to lust, to an-
ger, to covetousnes, they are but casts of the *Divels*
office, they are from him whose profession and oc-
cupation is to tempt. The more unwellcome should
they be unto us, and rejected with the greater dis-
taste and dislike. Can any good thing come out of *Na-
zareth*? said *Nathaniel*, *Ioh. 1. 40.* But more truly
may we say, Can any good thing come from *Hell*?
What ever he pretended, can the *Divell* intend any
good to thee? It were argument sufficient against
the temptation, if it should be remembered, that he
that tempts, is the *Divell*: and as sure as before the
sinne we finde him a *Tempter*, so sure as after the sin
we shall finde him a *Divell*. Again, this shewes
whose journey-men they are, and of what company
they are free, that sollicite men to sinne. They are

Q

free

Doct. 1.
The Divell
profession &
trade is to bee
a tempter.

free of Satans trade, they are his factors and journey-men, and therefore our Saviour calls *Peter* being instrumentall to Satan, Satan himselfe, *Mat. 16, 23. Come behind me, Satan.* They that will have his trade, shall have his name too.

Wang. 20.

D. 2.

The Divell is very diligent in his tempting.

I. B. 1.

1. He tempts all persons.

Wang. 20.

2. *D.* This phrase signifies his assiduity in his trade, for it is in the participle of the present tense, implying a continuall action, as one that is never out of his worke. The Divell is not idle, nor lazy at his businasse, but as *Latimer* speakes of him, he is the only diligent Bishop in his Diocese: for,

1. There is no person whom hee tempts not. Indeede the devils are many, there was a whole legion in one man, and yet though so many, yet in such a multitude of men as are in the world, one would thinke some might escape his assaults: yet such is his diligence, and so bestirres he himselfe, that not a day passes over our heads, wherein any of us escape his frequent assaults.

2. In all places.

2. There is no place in which hee tempts not. The world is a vaste, and a wide thing, and yet no corner therein, wherein a man may be priviledged from his molestations. So that in this respect wee may almost say of Satan as *David* speakes of the Lord, *Psal. 139.* that whithersoever we go, there will he be, heaven onely excepted, we can be nowhere, where we may be freed from him. *Christ* was here tempted in the wilderness, *Adam* in Paradise: both at home and abroad, in private, and in the publike assemblies, at Sea, at Land, where ever we be, hee will be with us, and tempting of us.

3. At all times

3. There is no time in which hee tempts not.

Even

Even while we are hearing the word, shall we heare his serpentine whispering. Prayer is a meanes to chase him away, and yet, even whilst we are speaking to God, will he be so bold as to bee speaking to us, and even then whilst we are solliciting God by our prayers, will not he forbear to sollicite us by his temptations. Hence that counsell, *Mat. 26: 41. Watch and Pray.* Even while we are praying, had we need to bee watching; for even then Satan watches his times to tempt us, Surely, while we sleepe, and are at rest, yet a man would hope hee might be at rest from his tentations; but he sleepest not when we sleepe, nay, *this envious man sorwes his tares*, whilst the *good man is a sleeper*. Even in our sleepe wil he tempts us in our dreames; whose experience is not able to iustitie as much? Fitly then he is called a tempter, so diligent is he to tempts al persons, in al places, and at all times. His diligence should teach us that lesson, *Pro. 4: 23. Keepe thine heart with all diligence.* It is the use that Peter makes of it, *1 Pet. 5: 8. Be sober and watch, for the Divell your adversary, as a roaring Lion walkes about, seeking whom he may devour.* And thus much of the first advantage, or provocation given to the Divell to tempt, viz. the place whither our Saviour went, and where he continued forty dayes.

The *second advantage* followes. His condition in the place, which was two-fold.

The second advantage.

1. *He was wholly without food, and therefore fasted.*
2. *He was without fellowship of men, having onely the wilde beasts for his companions.*

For the first. It is set forth to us, 1. *by the kinde*

of fast. It was a thorow fast indeed. *He ate nothing,* sayes *Luke,* and therefore *Mat: bew* makes mention of fasting in the nights also, *When hee had fasted forty dayes and forty nights.* 2. It is set forth by the time, how long it lasted, forty dayes. 3. By the consequent ensuing at the end, *He was hungry.*

1. The kinde
of fast.

For the first, *His fasting.* It may seeme not so fitly to be made a provocation to temptation: for it was an argument of his diuinity to fast wholly, and that so long a time; and this might have skared the Divell rather from, than have drawne him to Christ. *Ans.* 1. It was no provocation to the three ensuing temptations simply in it selfe, but in the consequent that followed thereon, his hunger. 2. There were other temptations before the forty daies were ended, and as it is likely, in the first beginnings of Christs being in the desert. Now his want of food in the desert might draw him on at the first in the former temptations, though afterwards seeing the fast grow so miraculous, it seemes hee went away, because it is said, *Then came the Tempter,* namely, when Christ was hungry; so that hee tarried not all the while of his fast with him, but departed confounded with the miracle of the fast, and yet also seeing Christ to be hungry, set upon him againe.

2. The time
of the fast.

For the second point, the time of his fast, namely, forty dayes. The Papists hence gather the fitnessse of their Lenton Fast, as being an imitation of Christs. *Answer.* 1. There may other farre more reasonable causes of Christs fasting be rendred, as namely, 1. to authorize his Doctrine, since hee brought

Reas. 1.

brought it out of the desert, where hee had fasted
 so long a time in solitary retirednesse, and not out
 of the Schooles and Colledges, and that the father
 because *Moses* and *Elias*, two notable restorers of
 Religion under the Law, had done the like. As his
 fasting could not but be of God, so neither his do-
 ctine, which hee thus fasting received. 2. To
 shew the glory of his Godhead in the humiliation
 of his manhood. As in most of his humiliations
 some sparkles of his divinity brake forth as before
 in his birth, and in his baptisme. 3. To shew how
 little the belly should be regarded of us Christians
 in following the businesses of a better life. *Zeno-
 crates* a Philosopher was so hot on his studies, that
 he forgot to eate, and his wife was faine to put his
 meat into his mouth; and worldlings are so eager
 sometimes of their occasions, that they feele no
 hunger. Every Christians conversation should be
 in heaven, and there is no need of meat, and here
 we should be, as if no great need, eating as not eat-
 ing. Wee say the belly hath no cares for others,
 but wee should have no cares for it. The belly is
 common with us to the brutes, and while we much
 affect it, we are more brutish than reasonable. Rea-
 son is clouded with those fogges and mists, that as-
 cend up out of the Kitchen of the stomacke to the
 braine. 4. To shew, by his fasting the same num-
 ber of dayes that *Moses* and *Elias* did, the consent
 betweene their doctrine and his. 5. To shew, that
 as *Adam* begun our woe with eating, so he contrari-
 rily our weale and salvation, with abstinence.
 6. A reason also of his so long stay in the wilderness,
 might

might bee to try the Jewes that had beene at Jordan, and had seen this Summe of righteousnesse rise there so gloriously, and shine so brightly, and might expect much comfort from him; and lo, now in the first rising, he is no sooner seen, but he is taken away from them, and overclouded with these temptations in the desert. Thus is it also in the spirituall presence of Christ, in the hearts of his children. As soon as he hath appeared to them at their first conversion, he departs, and is not felt of a long time againe; but at the length he will returne out of the desert wherein he had hid himselfe.

But now, as for the Papists reason, that he did it to give us a patterne of an anniversary fast, it is absurd. For,

1. Christs workes are of his Godhead, as the creation of the world, &c. or of his person, as God-Man, and Mediatour, as his sufferings; or of his humanity, as the workes of morall obedience. Now onely the latter are imitable of us, *Matth. 11. Learn of me*, not to fast forty dayes, but to be humble and meeke. Now his fasting this long was a miracle, and therefore the worke of his Godhead, that enabled the manhead to hold out.

2. What imitation is theirs of Christ? For first, Christ ate nothing at all any of these forty dayes: They ate every of these dayes. Christ abstained from all kind of meates: they onely from flesh, exchanging onely the shambles with the fish-market and comfitmakers shops, which yeeld greater provocations to lust, than most flesh meates, specially having wine added to enflame, which they use in
this

Christs fast
is no patterne
of an anniversary fast
1.

Matth. 11. 28

2.

this their fast. Whereas therefore they say, that fish is a fitter meate to tame the body, it is egregiously false. The Grecians called the finest feeding men, fish-eaters. And the greatest feasts have bin of fish. God when he appointed the Nazarites abstinence from wine, yet appointed no abstinence from flesh, and yet under the severity of the Law, these were to practise the strictest outward mortification. Yea, but say some of them, Christ often ate fishes, as we see in the Gospell, and they had nothing else.

Ans. His Disciples being fisher-men, those were easiest to be had; but have they forgot that he ate flesh, the Paschal Lamb, &c. that in the time of their Lent? Yea, but flesh coming of the earth, cursed in special maner, is defiled in a special sort, fish not so, it coming out of the water. *Ans.* But why then eat they bread, and dranke they wine coming from the earth? These are but idle toys. Their owne eating of fish, and abstinence from flesh, is a sufficient argument against them; for by their kinde of abstinence from flesh not forbidden, they grew so proud, that they could not abstaine from flesh indeed forbidden them, as a learned man excellently speaks. Secondly, Christ fasted not at this time they fast, but as they confesse themselves, his fast ended where theirs begins. Though indeed his baptism being according to his birth (for *Luke 3.* then he beganne to be thirry yeere old) and at Easter, the time of his sufferings, there being an odde halfe yeere besides the three yeeres of his ministry, it will follow that this fasting was Michael-tide.

They reply, that it is not needfull that they should

Q 4

imitate

Joseph.
Plamish fump
101 fial 1001
1001 1001

Object.

Ans.

Object.

Ans.

Luke 3.

Object.

imitate Christ in every point and circumstance of this fast, or in the exactness of it, if so far as they can, it is well. *Ans.* Yea, but Christ appointed it not for imitation, as I shewed in the former reasons; and further shew thus.

Ans.
Christ appointed no such fast for imitation.

Obiect.

Ans.

1. Because he never renewed his fast afterward, but fasted thus once onely in his whole life: *Bellarmino* saies, the reason was, because Christ fought but this once only openly with the Divell, but we that are every yeere to fight, had neede every yeere to fast. *Ans.* But doth the Divell come at set times of the yeere, or only at that time, or was not Christ himselfe tempted afterward? Not openly saies *Bellarmino*. That's more than he knowes, for the text sayes, the Divell left him for a season. So then he returned againe. How, the Scripture hath not told us, why then will *Bellarmino* determine?

2. Because that fast which is imitable for us, is to pinch and humble the carcase, and in the which there may bee praise of temperance, such as was not in this of Christs, for he was not hungry. No temperance to forbear meate when wee have no stomacke to it.

3. Because his Disciples, who I am sure were to fight every yeere with Satan, did not fast this fast, *Mat. 9. Thou and thy Disciples fast not.* Reply. Not in Christs time, but as Christ sayes, *The time shall come, when they shall fast,* viz. after the ascension of Christ, and then the Apostles fasted, and ever since the whole Church. *Ans.* The Apostles fasted sometimes, as we reade in the *Acts*, upon some speciall just occasion offered; but that they fasted their

March 9.
Obiect.

Ans.

their Lenton fast, there is no prooffe. Superstition quickly grew after the times of the Apostles, but at first it was observed onely as a Religious commemoration of Christs fast, and that not generally by all, but onely particularly, and voluntarily by some. And *Irenaeus* in his time, writing to *Victor*, Bishop of Rome, shewes with what variety and diversity it was observed.

4. Because our Saviour did not fast to arme himselfe against Satans temptations, but rather, as I have shewed, to draw him on to tempt. For that was the reason of his going into the desert, where there was no food, that he might be tempted, *Mat.*

4.1. He went to the desert indeed purposely, and deliberately, but his fasting there was occasionall; partly, because he had no need to eate, and partly, because the desert afforded him nothing to eat.

5. Because no warrant for set times of fasting: but fasts are to bee when God gives occasion of mourning and humiliation. Now in times of set fasts, it may so fall out, that God may give occasions of holy fasting, and triumphing. *Bellarmines* objects, that the tithe of our life is due to God, and that is given in this yeerely Lenton fast. *Answ.* 1. The tithe beeing but as he himselfe casts, but 36 dayes, why fast they forty, and urge Christs example. 2. Base niggards are they, that give but the tithe to whom all is due. And thirdly, it were hard if we gave our life no better to God, than in a Lenton fast.

The third point followes. *His hunger*, following after forty dayes fast. He could still have preserved him.

Match 4.1.

Obiect.

Answ.

7. The consequent ensuing upon the fast.

He was hun-
gry.

1.

2.

3.

4.

2.

Mark. 1.13.

Dott. 1.

Society is
helpfull a-
gainst temp-
tation.

himselfe from hunger, as well as in the forty dayes, but he would not for these causes. 1. Because he was now to returne out of the wildernesse to such places where food was, and God will not keep men miraculously, when ordinary meanes are at hand: as when the Israelites came to Canaan, *Manna* ceased. 2. To shew cleare prooffe of his humanity. 3. To toll on the Divell to tempt. *Ambrose* sayes, his hunger was an holy craft. 4. To shew his strength above the first *Adam*, who in *Paradise* a place of all abundance, without the necessity of hunger, was provoked to eat by Satan unlawfully, whereas this second *Adam* in the desert, and hungry too, could not so be overcome by him.

The second thing considerable in Christs condition in the wildernesse, is that he was without fellowship of men. *He was with the wilde beasts, Marke 1.13.* This Christ did to give the Divell further advantage, and to shew that of himselfe, without the helpe of any man, he overcame him. As at his passion and agony, though his Disciples, some with him, yet alas asleepe when he prayed, onely *Judas*, he waked to doe him hurt.

1. By this we may learne, that society and company is a good helpe against temptation. The Divell tempted *Eve* when she was alone from *Adam*. *Two, sayes Salomon, are better than one, worse to him that is alone, Eccles. 4.10.* This must teach us to use our company well, that it may indeede bee the communion of Saints. But alas, wee so abuse our company, that it is the best Inare the divell hath to catch us in. And sooner are we often foyled in company,

pany, than in solitarineſſe. So much evill example in company is given.

1. In the beaſts, not offering violence to Chriſt, but acknowledging the Image of God in him, as once to *Adam* in his innocency, we may ſee what was the priviledge of our innocency, and what now the puniſhment of our ſinne. Man is truly called a little world, and in him we may ſee an image of that in the greater world. Now in man, as created of God, the affections, called the unreaſonable part as being common to us with brutes, were ſubjected to reaſon, and ſo ſhewed how by like proportion in the great world, the unreaſonable creatures ſhould be ſubject to the reaſonable; but when once order was broken in the little world, then was it broken alſo in the other, and when reaſon loſt his authority over affection, then man alſo loſt his ſoveraignty over the creatures, and his ſlaves became rebels. “ Excellently *Chryſoſtome*. As a father ſometime gives over a lewd and desperate ſon to be ſcourged by his ſlave, ſo God us men into the hands of the wilde beaſts. Howbeit as men have had Gods Image more repaired, ſo hath God, though not without miracle, made theſe beaſts ſhew their ſubjection, as all of them to *Noah* in the *Arke*, the *Lions* to *Daniel*, and the *Viper* to *Paul*: Whenſoever we ſee any rebellion of theſe creatures againſt us, remember we our rebellion againſt God.

3. Marke the malice of *Satan*, and his rage worſe than the beaſts. Truly it is ſaid, *Better to bee a beaſt, than to be compared to a beaſt*. *Satan* is compared to a *Lyon*, but yet worſe than a *Lyon*. The

Lions

Diſt. 2.

It is onely our rebellion againſt God, that maketh the creatures rebell againſt us.

Doct. 3.

The Devil and his instruments are worſe than beaſts to the ſord and his Church.

Lyons here revered Gods Image in Christ, and yet here Satan offers him violence. So man by *Iob*, compared to an Asses colt, *Iob 11*. The Pharises yet were worse, for the young colt whereon yet never man had sitten, yeelded himselfe to be ridden by Christ. And so should it have been with us, if we had stood in innocency. No need then of breaking colts, and framing them to the saddle. Thus the Divell and his instruments shew themselves worse, than beasts to the Lord and his Church.

Doftr. 4.
We deserve
no other com-
panions, but
the Tygers of
hell.

4. See here thine owne desert, to be deprived as of all other comforts of this life. so of company, and to bee yoked with those Lyons and Tygers of hell, and chained with them in chaines of darknes for ever.

Thus much for the *preparation* to the temptations.

1. The temptations:

The *temptations* follow. And they are of two sorts.

First, *those that besell Christ in the forty dayes fast*, Luke 4.2.

Secondly, *those afterwards*.

For the former, they being not particularly set downe, wee must be content to be ignorant what they were.

Doftr.
Satan ticketh
not to inter-
rupt the best
meditations
and actions.

Onely thus much we may observe, That Christ being now occupied in heavenly and spirituall meditations, and contemplations, and talking secretly with his Father, this sawcy Satan yet durst come, and interpose himselfe, and offer to interrupt, and to disturbe these sweet soliloquies of our Saviour. No marvell then if hee deale thus with us in our prayers,

prayers, meditations, and hearing of the Word. No such disturbance feele wee at a play. At gaming can some sit up all night without any heavinesse, but at Sermon how quickly doth the Divell rocke men asleepe? This shewes that the one is of God, and for our good; the other is against God, and to our hurt. It cannot but be good which the Divell is an enemy to. It cannot but be evill, which hee is a friend unto. This serves also to comfort us, in the griefe we have because of our distraction of minde in prayer and hearing: the Divell laboured to distract Christ, and came with his temptations, when Christ was in his meditations.

The second sort of temptations followes. And they are in number three.

The first in these words, *If thou bee the Sonne of God, command these stones to be made bread.*

Sonne of God] Hee meaneth as God meant before in that voyce, *This is my welbeloved Sonne.* Ezra thinkes onely some speciall holy man to be meant: but the Divell did not thinke that every holy man could turne stones into bread, and that by his owne word and commandement, for he sayes not, Pray to God, but *command* that these stones be made bread. *Stones.*] Luke sayes *stone*, as Miles for the whole company of fouldiours, and Gen. 31. *The stone which heere I have set up*, speaking of an heape of stones. And Exod. 8. *The flie came up*, meaning, the swarme of flies. *If thou bee the Sonne of G O D.*] He speakes not this scornfully as they, Mat. 27. 40. but flatteringly, and with insinuation. Wee are not to imagine that Satan spake onely these words,

3
The first temptation.

but

but as *Gen. 3.* in his temptation of *Eve*: so here divers amplifications, and this but the abridgement of his speech. It is therefore, as if hee had more largely spoken thus: There was a voyce lately heard from heaven, confirming thee to bee Gods Sonne: This miraculous fast of thine hath confirmed the same. Neither see I any cause to doubt, saue that thou art now pinched with hunger, and hast not releefe; I would desire thee therefore both for thine owne, and thy Fathers honour, and for his glories sake, whereof I know thou art zealous; and for this weake bodies sake, whereunto thou oughtest to be mercifull, and not by neglecting it, bee guilty of selfe-murder, and for my sake also, who would gladly be resolved, that I may give thee the honour due unto thee, if it may appeare unto mee, that thou art the Sonne of God. In all these regards (all matters of great importance) I desire thee to turne these stones into bread, for otherwise thou canst not live in this necessity. If thou doe not this I shall plainly thinke thou canst not, and so that thou art not the Sonne of God. Neither would I wish thee to nourish any such conceit of thy selfe. but rather suspect that voyce in the ayre, as some deceitfull illusion: for how is it likely that the Son of God would suffer his humane body thus to bee famished, he being heyre of all things, and able to doe every thing? Therefore I say, *If thou be the Son of God, command these stones to be made bread.*

In the temptation consider
two things.

1. The Devils assaults.
2. His repulse in Christs answer.

In

In the assault consider 4. things.

1. *The finnes* whereto he tempts our Saviour.
2. *The Arguments* whereby he tempts.
3. *The manner* of conveyance.
4. *The time*.

For the first. By our former opening of the temptation, it appeared that the words of the Divell seemed first to urge Christ to the working of the miracle; and then secondly, in case he did not, to distrust his Fathers voyce. But indeed this latter was the maine thing hee looked at in this temptation. Therefore I say, Satan tempted him first of all to unbeliefe, not to beleeve his Fathers voyce, *Thou art my Sonne*. Secondly, to distrust the providence of God, for relieving his body in this hunger. As in the former he accused Gods truth, so in this latter his care. As he tempted him to doubt of that particular word spoken onely to him, *Thou art my Sonne*: so of that generall word spoken to all Gods Children concerning his providence and protection over them. As these two were inward and secret finnes whereto hee tempted, to doubt of the truth of Gods Word, and the care of Gods providence. And indeed these two necessarily goe together, for we can never trust in Gods providence for this life, unlesse we beleeve that word of his spirit telling us we are his children; for when we beleeve him to be our Father, and our selves his children, then will we hang upon his providence, and assure our selues of his care. Now in the third place out of these two bitter roots he would have drawne him to a third, namely, in this distrust of Gods providence to have wrought

1. The assault.

I
The finnes
whereto Sa-
tan tempteth
Christ.

I

2

3.

Iustis ad T. 2

wrought a preposterous miracle, relieving himselfe by unlawfull meanes.

For the first then:

Doct.

It is the diuels chiefe endeavour to call into question the truth of Gods Word:
1. Commandments.
2. Threatnings.

Wee see it is the Divels endeavour, to call in to question the truth of Gods Word. God had said, *Thou art my Sonne*, and now he comes with his, *If thou bee the Sonne of God*. In the Word of God there be specially three things. 1. *Commandments*, and these he accuseth as unjust, and unreasonable, as that first Commandment to our first Parents, as that first *Threatning*, and these he maketh to be but fear-crowes, and meere bugges; as to our first Parents that threatning, *Ye shall dye*. No, saies the Divell, but ye shall live better than ever he did. So *Deut.* 29. 19. Ye shall have peace, though ye walke after the stubbornnesse of your owne heart, neuer feare the curses threatned. 3. *Promises*, and them hee makes to be but vaine words, as to *David* in temptation, *Psal.* 77. *Has the Lord forgotten to be mercifull?* and to *Cain*, *Gen.* 4. *My sinne is greater than can be forgiven*: and so to all despairing persons. Now in all these the Divell assaults our faith, not as he thinkes without reason. For Faith in the *Commandments* breed obedience, in the *threatnings* feare, in the *promises* comfort. So that by this meanes he would bring it to passe, that as God should have no feare, reverence, and obedience at our hands, so wee should have no comfort at his hands. But yet more specially doth he strike at our faith in the promises, not so much at the generall faith, in beleeving the truth of them in generall, as at our speciall justifying faith, applying those promises unto our selves

He stricketh more specially at our faith in the promises.

ad quoniam

No

Not so much to doubt at the generall voyce of God in the Word. *Every believer shall be saved*, but at the particular voyce of God by his Spirit applying the generall to us, and saying, *Thou believest, Thou art my Sonne*. For indeed this faith is the ground of all saving obedience, *The love of Christ*, apprehended by faith, *constraines us*, 2 Cor. 5. And *I believed, therefore I spake*, Psal. 116. We cannot performe any sincere, acceptable, filiall obedience, till by faith wee are assured of Gods Love. This perswasion sets us on worke in our obedience.

Secondly, faith is the very life of our lives, and the strength of our soules, without which we are but very drudges and dröiles in this life. *The Holy Ghost fill you with all ioy in believing*, Rom. 15. 13. *And believing, yee reioyced with ioy glorious and unspeakable*, 1 Pet. 1. 8. Therefore the Divell envying our comfort and our happinesse, would rob us of our faith, that he might rob us of our joy.

Thirdly, faith is our choycest weapons, even our shield and buckler to fight against him, *whom resist stedfast in the faith*, 1 Pet. 5. 9. Therefore as the Philistins got away the Israelites weapons, so doth Satan in getting away faith from us, disarm us, and make us naked. *For this is our victory whereby we overcome even our faith*, 1 Iohn 5. And in this faith apprehending Gods strength lies our strength, as *Samsons* in his lockes, and therefore the Divell knowing this, labours to do to us, which *Daltelab* did to *Samson*, even to cut off our lockes. And indeed when he doth this, he doth that to us, which *Samson* did to the Philistins, hee pluckes downe the
R pillars

Vse 1.

pillers of the house, and so overthrowes us.

Vse 1. Above all things then fortifie wee our faith and assurance, that God is our Father, and we his sonnes. Where the Divell oppugnes most, thither must we bring our greatest strength. Now, as we have seen, he labors specially to shake our faith. *Satan hath desired to winnow you*, Luk. 22. 31, 32. what would he winnow in them? The next words shew, *but I have prayed for thee, that thy faith faile not*. Though Satan then come, and accuse God to us, as not loving us, yet let us be no more mooved, than a good wife would be to heare a false Knave thus accusing her loving husband. If we must not receive a false accusation against an Ancient, under two or three witnesses, 1 Tim. 5. shall we then receive an accusation against the *Ancient of daies*, the Lord himselfe, upon Satans word, a knowne and detected deceiver? Such as are knowne to doe ill offices on both sides, to come to mee with a tale against thee, and then presently to goe to thee, and say as much of mee, such, I say, being once knowne, who will regard them? Now we know Satan to be such a one. Hee accuses God to us, and then hee goes and accuses us to God, as hee accused both *Iob* to God, Job 1. and 2. and afterward God to *Iob*, as not respecting him. As wee would be loth God should believe Satan against us, so let us take heed that we believe not Satan against God.

Vse 2.

2. Wee may not then be discouraged, when we feeble our selves thus tempted, to doubt whether we be Gods sonnes. For the Divell, as he laboureth to sowe division betweene brethren among themselves,

selves, which is curled; so also that which is yet worse, betwixt the father and the sonnes, yea, betwixt the father and his owne naturall son, yea, betwixt the two natures in Christ personally united, the man-hood and God-head; He would make the man-hood thinke that the God-head did not susteine it. Now, if he thus tempted Christs humanity, that had that speciall union with the second person in the Trinity, what then may wee looke for, whose union is not so neer? Wee see how he guls the wicked of the world, and perswades them being his slaves, that they are Gods sons, being very beggers, that they are Kings. And so why may he not contrarily perswade Gods sonnes, that they are his slaves.

3. When there come into our mindes Atheistical thoughts, as to doubt whether Christ be the Sonne of God, yea, whether there be a God or no, let us know, that these are the whisperings of the old Serpent, let us not be discouraged over-much, since he was thus bold with Christ himselfe,

For the *second*, in that hee tempts him to doubt of Gods care and providence: Wee see how the Diavell will also trouble us in this point of Gods providence for this present life, as *David* was troubled, Psal. 73. and *Jeremy*, Jerem. 12. Let us strengthen our faith in Gods mercy for our salvation, and wee have made sure worke for this, Rom. 8. 23. *God having given us his Sonne; how shall hee not with him give us all things else?*

The *third sinne* hee tempts him to, was to worke a miracle of turning stones into bread, and so to have eaten.

¶ 3.

The second temptation.

Doct.

The Diavell would draw us to a distrust of Gods providence,

The third temptation.

R 2

Quest.

Quest.

Quest. This seemes no such matter. Why might not Christ have done it lawfully?

Answ.

1

2

2

3

2.

1

3

Answ. After we have thoroughly weighed it, we shall finde a great sin. 1. In regard of the ground, distrust in Gods providence, as though hee would not provide for him. 2. In regard of the action it selfe, wherein first our Saviour should have allowed of the Divells lies, who required this miracle, both as the only meanes of his life, and as a necessary demonstration and prooffe of his God-head, wickedly tying both the faith of his manhood, and the power of his God-head to bread. Secondly, the third commandment should have beene broken, and a miracle abused and prophaned. 1. Because Satan is a swine, a dog, to whom such pearles, such holy things may not be cast; and therefore our Lord would neither gratifie *Herod* with any miracle, nor yet those cruell mockers at his crucifying, hee owed them no such service. Nay, when his mother unseasonably made a motion, hee checked her, that though hee wrought the miracle afterward, yet it might appeare hee did it as of himselfe, as knowing best his owne time, and not to be instructed or directed by any. 2. Here was no need of his miracle at this time: for first, God works not miraculously, when meanes may be had. All the while the provision of Egypt lasted, Manna rained not, nor yet after they were come to have other provision in Canaan. Now, Christ was in his fathers appointment to come out of the wilderness into such places where he might have bread without miracle. Secondly, miracles are for confirmation of faith, but the Divell is unpable

pable of faith, and then being wrought thus in hugger mugger, without the sight of just witnesses, how would it have confirmed faith? Thirdly, if Christ should have wrought miracles for his owne belly, it might have seemed suspicious. We see in the whole History of the Gospell, that though Christs miracles were alms to the poore, and Physicians to the sicke, and with them he relieved other sicke bodies, and hungry bodies, yet never his owne. He chused rather to live upon almes, Luk. 8. 1, 2. to beg water of the Samaritan, Ioh. 4. Yea, of his cruell adversaries on the crosse, crying out to them, *I thirst*, and imploring their mercy, lest otherwise he might have seemed in miracles to have had *Simon Magus* his minde, and to have sought in such holy things, his owne gaine, and private benefit, which had beene abominable. Here by the way we may note, how the Divell laboreth to make us prophane holy things by referring them to wrong ends, and how hee would make us carnall in things spirituall, as here hee would have had Christ use a miracle (which would have beene for Gods glory, and the Churches faith) for his bellies sake. So perswades he many in preaching, in professing, in praying, to seeke themselves, and to serve their owne bellies, as those Philipicke preachers did, Phil. 1. And thus even the action it selfe is unlawfull.

3. It was unlawfull in regard of two necessary appurtenances to this action.

1. Vaine-glory and ostentation. If a base fellow should daringly provoke a wise and grave man, of great learning & judgement, and say to him, If you

Note.

be a scholler, here confutes this Greeke sentence, It would not becomé the stayednesse of the learned man, who had already given farre more sufficient testimonies of his learning than that, presently to doe the thing required.

2. 2. Inordinatenesse of appetite. For though in a piece of bread eaten of an hungry man, no such gluttony, and certainly the Divell aimed not at this sinne, as may appeare by our Saviours answer, yet for all that, to have ones appetite carryed by the Divell, and to beat his becke, argues inordinatenesse of it.

Thus wee see how many sinnes the Divell couched and infolded in this one.

Dist.

Wee must not
measure actions
by the
outward ap-
pearance.

It teacheth us not to measure actions by the outward appearance. What a matter is it to eat bread when one is hungry? but wee see what a matter it would have beene here in Christ. A little pinne, specially being poysoned, may pricke mortally, as well as a great sword. *Adams* eating the fruit seemes a small matter to flesh and blood, which wonders that so small a pinne should wound all mankinde to the death. But *Adams* sinne was not simply the eating of the *apple*, but the eating of the *apple forbidden* by God. There was the deadly poyson of that little pinne. And there also the Divell so handled the matter, that all the commandements were broken in that one action. As the first Table in his infidelity, doubting both of Gods truth and goodnesse, contempt of, and rebellion against God, preferring of Satan before God, and in the prophanation of that fruit hee ate, which was a Sacrament. And for the

the second Table, he broke the first commandment in his unthankfulnesse to God his Father, that gave him his being, and had bestowed so many blessings upon him. The sixth in the murder of himselfe and all his posterity, body and soule. The seventh in his intemperancy. The eighth in touching anothers goods against the will of the Lord. The ninth in receiving the Divells false witnesse against God. The tenth in being discontent with his estate, and lusting after an higher. Take we heed now of the deceit of sinne. It shewes little sometimes, but oh the bundle of mischief that is lapped up in that little!

The second point followes. The arguments whereby the Divell tempts. First to unbelieve and distrust thus:

If God regarded thee ought, much more if indeed in this manhood, this second person in Trinity dwelt personally, surely thou shouldest have bread to preserve thee in this need, though it were made miraculously of stones.

But thou hast no reliefe, no stones turned into bread.

Therefore God regards thee not, &c.

The proposition is built on this ground God provides for all his, specially for such a creature as the humanity of Christ, that is united to the God head. The husband would provide for the wife, the father for the son in lesse need than this. But the union betwixt the God-head and humanity of the *Messiah* is far greater. And this ground is true. But then another ground necessarily implied by Satan is false, that no other provision could be had, but by bread.

R 4

Here

2 The Arguments which the Divell useth to Christ

I.

D. Dr.
It is usual
with Satan to
cast into our
minds doubts
of Gods love.

D. Hereby wee see how Satan useth to discant upon our afflictions, and thereby casts doubts into our mindes of Gods love. So did hee with *David*, *Psal. 73*. So *Gedeon*, *Judg. 6*. *If the Lord be with us, how then is all this upon us?* As in prosperity the Divells endeavour is to make us lay our hearts too neere to it, whence that of the Psalmist, *If riches increase, set not your hearts thereon*, *Psal. 62. 10*. So in adversity, to make us to lay it too neere our hearts.

Vse 1.

1. It must teach us in our afflictions, specially to strengthen our faith in the mercy of God. It is Satans policy to imbitter our afflictions with this gall of diffidence, and so to adde sorrow to our affliction: but we must not yeeld, but rather take our afflictions as markes of our adoption. And as in this hunger of Christ, yea, in his greater afflictions, yea, in his death, and being in his grave, the personall union was not dissolved, so must wee assure our selves, that neither is the mysticall union betwixt Christ and our selves dissolved by any of our afflictions, no, not by death, or the grave it selfe, whereupon we are said to *sleepe in Christ*, *1 Thes. 4. 14*. even then *are wee in Christ*, when *wee are in our graves*. If any man should be used like a dogge, or a Beare, yet as long as he sees humane shape, and discernes the use of humane reason in himselfe, hee would still for all this usage thinke himselfe to be a man. So, though the children of God be used here in this world, as if they were wicked, yet as long as they feele the worke of grace, and the power of Gods Spirit, they must still hold themselves to be Gods children.

2. Take

2. Take wee heed that we never thus cast downe the smitten of God, and urge them to dispaire of Gods mercy, as *David* complaines of some, *Psal. 36.*
 2. Many say to my soule, There is no helpe for him in God. This is Satans course, and in so doing, we shall shew our selves his instruments.

The second Argument was to perswade him to the working of the miracle, because hee was the Sonne of God, and therfore he was able to worke it.

See the Divells divinity, That that which wee can doe for helping, or benefiting of our selves, that wee should doe. It is no matter whether lawfull, or unlawfull, that skills not, he would never have us to sticke at ought. Thus deales he here with Christ: Thou art the Sonne of God, and thou canst doe all things, and wilt thou not use this power of thine to helpe thy selfe by turning stones into bread? And yet this was an unlawfull meanes of helping himselfe. So *Iezabel* reasons with *Ahab* about *Nababs* vineyard, *Thou the King of Israel*, and suffer such a base fellow to crosse thee? So still speakes Satan to great men, Thou of such a place, and power, suffer such an one to stand in thy way? So in sicknesse, hee presents ungodly meanes, as charmes, and witches, and tells us, If when we may be holpen and will not, wee are worthy to be sicke still. So to schollers, You are men of parts, and learning, and live you thus? Get you to *Rome* and to *Rhemes*, and there you shall have respect answerable to your desires and deserts.

The third point followes. The manner of conveyance, full of craft and cunning. For,

Ps. 2.

3.

Doff.
 The Divell tempteth us to doe what we can doe, though never lawfull.

3 The manner of conveyance

1. The

1. The matter whereto he perswades, as wee saw, in outward appearance was but small, and yet full of deadly danger.

2. Hee framed his tentations so, that hee might catch him which way soever he should take, though yet our Lords skill was above his. For thus the Divell thought: If hee doe worke the miracle, then have I foyled him, and made him to distrust his Fathers providence in the use of an unlawfull meanes. If hee doe not, then shall I insult over him, as not being able to doe it, and so make him doubt of the truth of his Fathers voyce, *Thou art my Sonne*: but hee was deceived here.

3. Like a Water-man, hee lookes one way, and rowes another. The speciall thing hee shot at indeed, was to make Christ call in question the truth of that Oracle that sounded at Jordan, to thinke through unbelieve that hee was not the Sonne of God. But yet the words of the temptation seeme to import that he sought onely the working of the miracle. And yet the Divell would rather a great deale hee would never worke the miracle, so hee would doubt himself not to be the Sonne of God. For this would have beene the greater foyle.

DoR.

This discloses to us one of Satans mysteries. Sometimes hee will tempt us to some sinne, to which yet hee cares not much whether wee yeeld or no, hoping to get a greater conquest of us by not yeelding: As thus, when by not yeelding wee grow proud, vaine-glorious, secure, confident: wherein the Divell seemes to deale like a cunning gamester, that hides his skill, and loses two or three games.

game at the first, that hee may winne so much the more afterwards.

4. Hee transformes himselfe into an Angell of light, and makes semblance of Religion. For,

1. Hee acknowledges plainly that the Sonne of God is God, and can doe that which God can, that God only by his meere Word can worke miracles, and that it seemed likely that Christ was the Sonne of God. *Loe, an orthodoxe Divell sound in judgement.*

2. Hee bids not our Saviour turne stones into Phesants, Partriches, or any dainty delicates, but onely into bread, matter of necessity. *Loe, a sober, and a temperate Divell.*

3. Here is a faire pretence of love, and mercifull respect to our Saviour in his neede, that hee might not perish, but have reliefe. *Loe, a pittifull, and a compassionate Divell.*

4. Here is some shew also of a good minde, desiring satisfaction, and resolution of doubts. For the Divell seems to make faire, that if his doubt might be satisfied by miracle, and Christ would cleare his God-head thus to him, he would worship him. *Loe, a religious and a devout Divell.* And yet in all these shewes hee is false, and in these buttred, and oyled words, hath warre in his heart. *Hee that flattereth, Prov. 29. 5. spreads a net before his brothers feet.* So doth the Divell in these flattering speeches hee gives Christ and his truth. So *Mark. 1. 24. O Iesus of Nazaret, I know thee the Sonne of the living God.. Iesus and Sonne of the living God, there is butter, and oyle, but Iesus of Nazaret, there is a sword.* For thereby hee laboured to confirme the people in that error, that

that therefore Iesus was not the true *Messias*, because hee was of *Nazareth*. This cunning conveyance of Satan must teach us wisdom, and watchfulness, in trying and examining matters, and not to be carried away with every faire shew, and pretence.

4 The time.

The fourth point followes. The time when hee was tempted. *Then*, namely, when our Lord was hungry. Where we learne,

Docr. 1.
The Divell
and his instru-
ments are
wise to waite
their times,

1. That the Divell and his instruments are wise to take their times for evil, as in speaking to *Princes* and great personages we wait our fittest opportunities. *The Adulterer waits for the twilight*, sayes *Iob*, *Iob 24. 15*. So *Herodias*, when *Herod* was in the good veine, tooke her opportunity for *Iohns* head. So *Putiphar*, wife for *Ioseph*, when her husband was absent, and when *Ioseph* was alone, *Gen 39. 11*. So the whore *Prov. 7*, entices the youngster *My husband is from home, and gave into a farre country*. That was then the bathfulness of that sinne in those daies. Now the case is altered. We on the contrary should be wise for good, and learne of the righteous steward, to make the best of our opportunities. So *Paul*, *1 Cor. 16. 8, 9*, tooke the advantage of that opportunity of Gods opening the doore unto him, to stay the longer at *Ephesus*. So *Abigail* tooke her time to reprove *Nabal* when hee was come to himselfe, *1 Sam. 25. 37*. Oh! how good is a word spoken in season? When the yron is hot then strike: when God by afflictions hath humbled, and softned either others, or our owne hearts, then to worke upon them, as *Iob 33. 23*.

2. When

2. When the Divell spies us weake, in want and necessity, or any other waies disabled to resist him, that is a fit time for him to set upon us. As the enemies will make battery upon the walls where weakest, and every one goes over the hedge where lowest: So Satan, where and when hee findes us feeblest, there, and then will he be dealing with us. When *David* was idle, and out of his calling, then shot hee the dart of lust at him. VVhen the same *David* was in distresse pursued by *Saul*, then he shot the dart of distrust at him, and made him say, *One day shall I be caught by the hand of Saul*, 1 Sam. 27. 1. As the fowler sets his snares for the birds in the winter time, when there is want of food, and as the sonnes of *Isaak* set upon the *Shechemites* in their grieve upon circumcision, when unable to resist them, the like advantage will the Divell take against us. This therefore must teach us at such times specially to looke to our selves. *If the good man of the house knew when the thiefe would come, how would hee watch and prepare for him*, saith our Saviour? Now we know that at such times as these are, the divell will not faile to come. If in such a weaknesse as hunger, how much more then in our deadly sicknesses, and in the very pangs of death? It is but a cowards tricke, but the Divell cares not for his honour, so he may hurt us. Again, if naturall and sinne-lesse infirmities yeeld Satan an hint for temptation, what then doe the unnaturall and sinfull? If naturall hunger after meat, what then that inordinate appetite, and itching desire after gaine, glory and preferment? *They that will be rich, shall fall into many temptations.*

1 Tim.

Doff. 2.

It is Satans fit time to set upon us, when we are disabled to resist him.

Matth. 24. 43.

Dock 2.
The Divell
sets his tem-
ptations to our
dispositions.

1 Tim. 6. 9. Then even invite Satan to come un-
to them.

3. The Divell fits, and shapes his temptations
according to the severall estates, conditions, and
dispositions. As here one temptation for hunger
and want. If Christ had beene in fulnesse and abun-
dance, hee would have had another. He hath tem-
ptations on the left hand, and temptations also on
the right. When in want, then comes the tempta-
tion to distrust, to use shifts and unlawfull meanes.
If in discontent, then to be impatient, and if we be
of great spirit, then to lay hands on our selves, as in
Achitophel. If wee be rich, and in great and high
places, then hee tempts to pride, disdain, and op-
pression, epicurisme and voluptuousnesse, Prov. 3.
8, 9. Thereafter also, as our constitution of body,
are his temptation. The *Sanguine* man is tempted
to vaine lightnesse and scurility; the *cholericke* to
wrath and fury; the *melancholly* to dead and unpro-
fitable lumpishnesse, to strange and idle conceits;
the *phlegmaticke* to sloth and drowzinesse. Every cal-
ling also hath a severall temptation. As the Judge
to be corrupted with bribes, the Preacher either
with man-pleasing, Ezek. 13. or to selfe-pleasing, as
Augustine complaines in *Psal.* 51. the trades-man
with deceit; and the serving-man with idlenesse
and gaming. Every age hath his temptations,
youth to be overcome with the love of pleasure, and
old age with couetousnesse. Yea, every gift hath
it's temptation, as the gift of learning, valour, elo-
quence, beauty, yea, the saving graces of Christia-
nity, and the calling of a Christian. Hee will not
tempt

tempt a Christian ordinarily to the grosser and more odious sinnes of the world, but to the close and more secret of privie pride, hypocrisie, coldnesse, negligence and security.

1. Looke then to what temptation thou liest most open, and so accordingly arme thy selfe.

2. Be not over censorious in condemning others that are of other estate, calling, age, spirit, constitution of body, gifts, than our selves: for wee know not their temptation; And specially should moderation be shewed to those of high place, because their temptations are more dangerous.

3. Take heed of that deceitfulnesse of heart, whereby wee promise our selves great matters of our selves, if wee might but change our estates and callings to our mindes. Oh how liberrall would the poore man be, if he were rich, how upright and just the private man, if he were a Magistrate! But they consider not that there are temptations in those estates and callings, and that more dangerous than in their owne, and therefore they know not what they shall doe, till they have triall of themselves. And therefore they should rather feare the worst of themselves.

So much of Satans temptations:

Now let us see Christs answer.

—But Iesus answered, and said, It is written, Man li-
veth not by bread onely, but by every word that proceedeth out of the mouth of the Lord. The Divells argument was, If thou wert the Sonne of God, thou wouldest turne stones into bread to relieve thine hunger, and so preserve thine humanity, which otherwise

Vs 1.

2

3.

I

Christ's answer to Satans temptations.

therwise will perish. But thou dost not turne stones into bread. Therefore, &c. Our Lords answer now is both to the consequence, and the false ground of it. To the consequence he answers by retorting it most excellently, whatsoever proceedes out of the mouth of God, can preserve mans life: Therefore it followes not that if I be God, I must neede nourish my body by bread, oh absurd and senselesse Satan! Nay, if I could not nourish my body but by bread, then were I not God, and therefore neede I not turne these stones into bread, because I am God, and can make what I wil to nourish mee, even stones without being turned into bread.

To the ground of the consequence, which was, that without bread his life could not be preserved, he answers that it was directly false, and proves it by the words of Scripture, Deut. 8. *Man liveth not by bread, &c.*

And thus we see the scope of this answer. Wherin

Consider *1. Whence it is taken.*
2. The answer is selfe.

For the first. It is taken out of Deut. 8. Where Moses tels the Israelites that God therefore did feed them with *Manna* from heaven, to teach them that man liveth not by bread only. Our Lord could have confounded the Divell otherwise, but to shew the power of the Scripture, and to grace it, and to give us an example of fighting against Satan, he chuses this way of confuting him by the written Word. *This is that sword of the Spirit, Eph. 6. wherewith we must wound Satan, We are bidden to resist him by faith, but this faith is grounded on Gods Word.*

D. A.

The Word of
 God is the
 sword of the
 Spirit, where
 with we must
 wound Satan.

The

The First. Against the Papists, that take away the weapons from Gods people, & so betray them into the hands of their enemies; and in stead of the sharpe two-edged sword of the spirit, give us a leaden and a woodden sword of their owne, as their holy water, their crossings, their graines, and their durty reliques. It is not the signe of the crosse, but the word of the crosse that overthrowes Satan. For he is that strong man that will not yeeld but to a stronger. Now the signe of the crosse, and holy water, and such bables, are humane inventions, and therefore too weake to chase him away. But the Word of God hath a divine power in it, and is able to overcome him. And indeed if there were no other argument to prove the Scripture to be Gods Word, this were sufficient; that it hath power to quail, and to quash Satans temptations.

V. 1.

2. Against such of us as delight in other bookes, and not in Gods, and this is the fault of many Ministers that are mighty in the Fathers, Schoole-men and Councels, but not with ~~spells~~ in the Scriptures, *1st. 18. 24.* But Ministers with Christ should labour to be good Textuaries; and not Ministers onely, but all Christians in their places. For Christ here alleageth Scripture not as a Minister, but as one tempted to defend himselfe. Now all Christians are subject to temptations. In the plague time none will goe abroad without some preservative. None will go forth into the fields, but takes at least a staffe with them for feare of the worst. Those that travel will not ride without their sword, those that know they have enemies, will never goe forth un-

V. 2.

S

weaponed.

weaponed; and Kings & States have their guards. Now all of us having Satans temptations, and our enemies ready for us at every turne, wee had need daily to resort to the armory of the Scriptures, and there to furnish our selves: for when this word shall be hid in our hearts, and enter into our soules, then shall we prevaile both against the violent man, and the flattering woman, that is, against all kind of temptations, whether on the right, or on the left hand. *I have hid thy word, saith David, Ps. 119. in mine heart, that I might not sinne.* Thus Joseph prevailed against that temptation to folly, by remembering the seventh commandement. The reason why we are so often foiled, is, for that we read not the Scriptures at all, or else carelesly without affection or attention, & impression in the heart. Let us now then like good ants hoard up against the winter of triall, of this spirituall graine. In that time one savoury sentence of Scripture shall do us more service, than all the pretty & witty sayings & sentences of Fathers, Philosophers & Poets. If Christ as a man, notwithstanding his union with the Godhead, had use and comfort of the Scripture, how much more then the most holy men? Cast not off the study of the Scriptures onely to the Ministers. Though the law bee not thy profession, yet thou wilt have so much skill in it, as to hold thine inheritance, and to keepe thy land from the caviller. So here, though divinity be not thy profession, yet get so much skill as to keepe thine heavenly inheritance against Satans caysls. As any is more subject to Satans temptations, so hath hee greater neede of the Scriptures.

There

Therefore Princes and great ones specially have
 speciall great need of them; *Deu. 17. 18, 19. Josh. 1.*
 8. and betimes let us inure our little ones to them.
 Who knowes but that the alleaging of these texts
 here, might bee the fruit of that institution in the
 Scriptures in his childhood under his parents?

2. *The answer it selfe follows.* In which here are
 two things. 1. First, a *concession or grant*, implied in
 the word only. *Man liueth not by bread only.* It implies
 thus much: I grant that ordinarily man liues by
 bread; where, by bread synecdochically is meant al
 other the creatures made for food. As *Iob 1.* They
 went to eat bread; that is, to feast and banquet.

2. The answer
 it selfe.

Then secondly, a *restriction of the grant*. Yet not
 only by bread, but by every word that proceedeth out
 of the mouth of the Lord. Every word. This word
word, is not in the Hebrew, but only thus, by *all that*
proceedeth, but the sense is well expressed: for word
 both in Hebrew & Greek signifies as much as *thing*.
 So that it is all one as if we should reade it thus,
But by every word that proceedes out of the mouth of
God, that is, which God appoints and gives power
unto, to be nourishment. The sum of the answer
 then is, Bread indeed is the ordinary meanes of su-
 staining life, but yet bread hath not this power in it
 selfe; but because it is proceeded out of Gods
 mouth, God hath appointed it for that purpose.
 Now God can as easily appoint any other thing as
 bread, if he will. The words then containe the doc-
 trine concerning Gods providence for this tempo-
 rall life. In the which doctrine consider two things.

1. First, the *kinds* of this providence. They are two.

1. *Ordinary.* By bread:
2. *Extraordinary.* By whatsoever else besides bread shall be appointed of God.

Secondly, the *chief of both the kinds.* Man liueth not. Man in generall.

For the first, namely the *kinds.* And

First, the *ordinary providence* of God in maintaining this present life, our Saviour grants it to be by the meanes of bread, yet so that therefore bread is the meanes of life, because the decree is gone forth from God concerning bread, that it should be the meanes. We learne then,

That as Gods providence ordinarily workes by usuall means, so these means have all their strength from him. We see how for the preservation of every particular man hee hath appointed foode; for the continuance of the whole kind, generation; for the restauration of health decayed, and the preventing of sicknes, pnyctke. And in these creatures he hath placed a vertue inherent in themselves for these purposes, yet so that the operation & successe is guided by his power and gracious blessing. For that he that gave the vertue, is able to inhibit and restrain it if he will. Hence Chas. Touch, *Hos. 2. 2.* *I will hurray be breuent, and cheate you the earth, and the earth shall.* The earth is the meanes to bring forth fruit to us, the heavens to make the earth fruitfull by their influences, but yet they must be petitioners to God before they can exercise that vertue God hath given them, for the helping of the earth. God then at the first gave power and qualities to his creatures of working this so that, and still

in

1. The ordinary providence of God in maintaining this present life.

Dea.

As Gods providence ordinarily workes by meanes, so these meanes have all their strength from him.

in the exercise of his power he sustaines and under-
props them, *For in him we live, move, and have our*
beings, Acts 17. And by his mighty Word he beares up all
things, Hebr. 1. 3. And that *Word, Gen. 1.* and againe,
Gen. 9. for our food is at this day effectnall for
nourishment, as that *her, increase and multiply* is
for propagation of mankinde. VVee may easily see,
that as the creatures could not make themselves, so
neither could they bestow these properties and
qualities they have upon themselves. Besides that,
these properties are such, as make them to be in
the places of servants unto others; as the heavens
to the earth, the elements to the plants, plants to
beasts, beasts to men. Now every creature natu-
rally abhorring servitude, and seeking soveraignty,
would never have bestowed on it selfe such proper-
ties, as whereby they were thus to be enthralled to
the service of other creatures. And thus other
creatures whom they serve, they did not thus dis-
pose of them, therefore these properties and qua-
lities were given them by God.

It makes against the cursed practice and use
of charmes and spells. They have no such vertue in
them as is thought. They never proceeded out of
the mouth of God, neither are any ordinances of
God. For then thoy should either have *vertue inhe-*
rent in them by nature: as bread and herbes, &c.
which God in their creation blessed to these ends,
and then endued them with such vertue, *1 Tim. 4. 3.*
which God created to eat. So that in nature, the reason
of this vertue of theirs may be seene, or else they
should have *Gods vertue and power assisting them,*

Vse 1.

and present with them, as in the Word and Sacraments; and the reason of this must be seen in the Scriptures, and Gods Ordinances, there revealed. But neither of these can be spoken of charmes, and therefore it is only the Divells mouth out of which they are proceeded. And only those meanes are for our use which proceed out of Gods mouth.

7^{se} 2.

2. This must teach us not to trust to, or rest in the outward meanes of our life, health, comfort, safety, for they are not absolute in themselves. They are lame in themselves, and neede a staffe to leane on, namely, the staffe of Gods power and gracious blessing. Whence that phrase is used of breaking the *staffe of bread*. Now, if they need a staffe to leane on, they are not fit to be staves for us to leane on. And therefore that which, *Prov. 3. 5. Salomon* speaks of one second cause, *Trust in the Lord, and leane not to thy wisdom*, is to be applied to all second causes whatsoever. Leane not on them then, but on that they leane on too, which is to support both them and thee, and that is God. Without him they are not only lame, but dead; he it is that must quicken them. Hence that opposition of the living God, to riches, *That they trust not in uncertaine riches, but in the living God, 1 Tim. 6.* And therefore, *Luke 12.* the foole deceived himselfe, promising himselfe long life, because of his great riches. *Though a man have abundance, yet his life consisteth not in his riches, Luke 12.* Princes children should in all likelihood be stronger, lustier, and healthfuller than poore mens that are glad to leape at a crust, the other having the purest and most exquisite diet, and wanting no tendance,

dance, and yet for the most part, they are not in so good liking, nor of such able bodies. Daniels pulse by Gods blessing, kept him in as good liking, as the Kings diet did the rest of his fellowes. Men and women of weake constitutions, have oftentimes children, when others more likoly in naturall reason are without. Hence that observation, *Psal. 37. that a little to the righteous is great riches*, and goes further than the large revenues of the wicked: so that the poore godly man with his little, can doe good, and lend to others, whereas the great rich wicked man, for all his living and rents, is faine to borrow, and which is worse, payes not againe. If any say it is for want of wisdom, and providence, and care, *David* tells us the contrary, *Psal. 127. 2. that for all their early uprising, and their late downe-lying, for all their carking and plodding, they could do no good without God built the house. A wise woman builds the house, Prov. 14.* And yet withall, *God must build the house too*, said *David*. Not her wisdom without God. *So the diligent hand makes rich, sayes Salomon on Pro. 10. 4. But the blessing of God makes rich, sayes the same Salomon, Prov. 10. 22.* Not diligence without Gods blessing: for otherwise, for all the arning of great wages, it is but put into a broken bagge, *Hagg. 1. 6.* So bread nourishes; but withall Gods blessing nourishes. The one as the matter, the other as the forme. The very heathen apprehended this point very well, they made their Goddess *Providence* to be the mid-wife of *Nature*, shewing, that nature could doe nothing without the power of Gods providence. And hence, though the wiser of them acknowledge but

one God, yet to every severall creature gave they the name of God, as of *Ceres* to the corn, of *Jove* to the wine, of *Neptune* to the waters, to shew that the power of God was in these creatures, and that it was not so much they, but God in them, and with them that wrought. What a shame then for Christians to repose and secure our selves in these outward meanes? Oh! when one hath gotten a great living, and great friends, we say, Oh! hee is made for ever. God that can breake the staffe of bread, can breake the staffe of friends, riches, favor, and all such meanes as we trust to. As hee did the staffe of physicke to *Asa*, 2 Chron. 15. As he restrained the fire, Dan. 3. from hurting and from burning, so can hee also from helping and from warming. If we want meanes, then let us not only seeke to them, but to God. And if we have them, though in never such strength and abundance, yet let us as earnestly crave Gods blessing and helpe, as wee would doe in our greatest want. For what have we when wee have the meanes? Have we God looked up in the meanes? No, wee have but dead things, unable to helpe without God. Therefore in the fourth petition, Christ teacheth the greatest Princes that swimme in wealth, to pray for their *daily bread*, as the poorest begger.

3. This teaches us, never to use meats, drinke, marriage, physicke, recreation, apparell, habitation, or any other of Gods creatures without prayer. This sanctifies them all, 1 Timon 3. nor yet otherwise to goe about any businesse. Thus Genes. 9. *Noah* by the sacrifice, after his release from the

Arke,

like, sanctified againe his dwelling on the earth. Hence of ancient did the Jewes dedicate their houses, *Leuit. 28. 3.* The want of this, and the Iwy- nish ranning upon the creatures, makes many hou- les to be preyes to the fire, theeves, diuells, and many mens meat to be the same to them, that the quaires were to the Israe'lites.

4. It must teach us specially to labour for Gods fauour, to get him, who is the first cause, to be on our side, as our Saviour aduises the carefull seekers after the second and inferiour causes, *Math. 6. 33.*

First, to seek the Kingdome of God. This is to goe to the Fountaine, to the Well-head. Who would goe to an inferiour officer. If hee may have access to the highest, to the servant, if hee may come to the Master. If God be displeased with our sinnes, then neither sowing, eating, drinking, or labouring shall haue any successe, as in the Jewes, that neglected Gods Kingdome, *Hagg. 1.* Therefore godlinesse is well called *great gaine*, *1 Tim. 6.* because it gaines God himselfe, and so his blessing upon all outward meanes. and hee that gaines riches without God, what harme hee gained but a little gravel. *Pro. 20. 17.* A sweet bargaine.

5. In the successe of the meanes, let us be thank- full to God, and not sacrifice to our owne nets, not applaud our owne wisdom and diligence, but let God haue all the praise, because without him, no- thing had prospered.

And thus much for the ordinary Providence of God.

Extraordinary followes, but by every word that pro- ceeds.

770 4.

770 5.

1. The extra- ordinary Providence of God.

ceeds, &c. that is, by any thing else besides bread, whatsoever God shall thinke good.

Def.

God is not tied to second causes.

1. Without meanes,

2. By insufficient meanes.

God is not tied to the second ordinary causes, but he can doe that without them which he can do with them. This will appeare in these particulars: 1. God sometimes workes without the meanes at all, as in the first creation of the *chaos*, and in Christs healing of many diseases. Here the word that proceeds out of Gods mouth, is his owne immediate power. He speaks to that, and bids that a lone effect this or that, *2 Chron. 14. 11. It is all one with God to save with many, or with no power,* namely, of any meanes, save this of his owne immediatly. 2. God sometimes works by ordinary, but those weake and insufficient meanes in the order of nature. As when the bunch of figs healed *Hezekiah* sore, *2 King. 20.* as when *Yaakobs* rods laid before the sheepe of one colour, and made them conceive, and bring forth parricoloured ones, *Gen. 30.* When the winde brought the Israelites quailles in such abundance, *Exod. 16.* When *Gedeons* three hundred souldiers got the victory, *Judg. 7.* and *Ionathan* and his armor-bearer alone, chased away, and slew so many of the Philistims, *1 Sam. 14. 6. It is not hard to the Lord to save with many or few.* Of the same kinde was it to strengthen *Elias* so long with one meale, that hee should be able to goe forty daies journey together in the wilderness, *1 King. 19. 8.* And to this head may wee referte that of *Merlyn*, who during the massacre of *Paris*, some forthright together, was nourished with one egge a day, laid by an Hen that came constantly to that hay-mow where hee lay hid.

hid in that danger. Thus the byle in the widdowes
crafe, and meale in her barreth, *1 King 17* together
with the seven loaves and the two fishes in the Gospel,
insufficient to doe that they did, and yet God spea-
king the word to them, they did it. So for the appa-
rel of the Israelites which they had when they were
young, and children in Egypt, to serve them till
they were growne men, and forty yeeres together
in the wilde nesse, without being worne out. And
so for our Saviour Christ to be conceived onely of
womans seede without mans. In all these, God in-
deed did worke by meanes, but by such as be weake
and insufficient in the order of nature. 3. God o-
therwhiles workes also together by unusuall and un-
wonted meanes: such as was *Manna* in the Desert.
So without the Sunne he caused light to shine forth
either out of the whole *chaos*, or else out of the ele-
ment of fire, at the first creation: so without raine
at the same time the earth was fruitfull. Thus with
the noyse of Rammeshornes, the walls of Iericho
fell downe. 4. God sometimes workes not only by
meanes diverse from, but quite contrary unto the
ordinary. As the blind mans eyes are restored with
clay and spittle, *Iohn 9.* and *Ionas* is saved by being
in the Whales belly: Thus God workes without
all meanes, without ordinary meanes, by weake and
insufficient meanes, and against the meanes.

The reason why God will thus extraordinarily
worke, is, to let us see whence it is that the ordina-
ry meanes doe worke, and that he needs them not,
but that the use of them is an argument of our
weaknesse so to be supported, not of his.

3. By unusuall
all meanes.

4. By contra-
ry meanes.

Reas.

The

Vse

The use of this Doctrine we see here in our Saviour
 our example, keeping himselfe by it from diffi-
 dence in his Fathers providence, and from the use
 of any indirect meanes in relieving his necessity,
 and withall encouraging himselfe in comfort and
 patience to wait upon his Fathers providence. If
 lawfull meanes faile us, as bread in famine, yet let
 us feed our selves with faith, *Psal. 37. 3.* making that
 to be instead of meat and drinke. Thus *Job. 22. 27. 28.*
in trouble sometimes, shall live by Faith. And
Luke. 21. 19. *possesse your soules by patientie.* Never despaire,
 but say as *Abraham* to *Isaac*, *Gen. 22.* *God will pro-*
vide, and then will the Lord provide in the mount.
 And when with *Isaiah* *Isaiah. 40. 31.* *we knowe what he doeth,*
yet have we our eyes upon God. *2. Thim. 3. 16.* *Alto*
brought to loss estate, and hast forae bread to put
 into thy mouth. Remember, that if God speake
 the word to weake meanes, they shall worke as well
 as the strong. An hard dry crust of bread, and a ve-
 ry little, shall be nourishment competent and com-
 fortable. Never use any shifts, if in any of thy wants
 thou hast not lawfull meanes at hand. *He that believ-*
eth will not make haste, *Isay 28. 16.* Necessity is a
 shrewd dart, and a sharpe one, yet see how Christ
 repulsed it here by Faith in his Fathers powerfull
 and all onely all-sufficient Providence. So must
 thou, and be of his minde, I'll starve rather than
 through distrust use unlawfull meanes, and so of-
 fend God. The three children comforted them-
 selves thus, *Dan. 3.* that though they saw no ordina-
 ry meanes for their deliverance, yet God was able
 extraordinarily to deliver them: if not, yet would
 they

de pascere fide,
 Jo. 1. 1.

they not deliver themselves by disobedience and idolatry. Christ in his greatest necessity would not turn stones into bread to save his life: and wilt thou in farre lesse necessity, not to save life, but to increase wealth, and so honour and greatnesse, turne not stones, but bloud, even the bloud of the poore Saints of God into bread, by oppression and extortion? How many are there that turne, not stones into bread, but lyes, flatteries, base shifts into silver and gold, yea, jewels and precious stones? Others turne stones, yea precious stones, and their whole substance into bread, into meats, drinckes and apparell, and wastefully lavish Gods good creatures on idle backes and bellies, using this as a meanes to procure something their affections want. But whether wee would free our selves from our feares, or obtaine our desires, our Saviours example heere shewes us, that on no hand we may use the least indirect course whatsoever. Christ with one word speaking to these stones, might have killed his hunger. *Mordecai* with a bow of his knee might have prevented his danger. And many of the Martyrs by one dash of a pen, in subscribing to the wicked articles of their adversaries. But they trusted in God, and knew no meanes could deliver them without him, and therefore durst not use unlawfull meanes cursed by him: for how could Gods blessing be expected upon them? Though *Cranmer* subscribed, yet that would not save his life. And if such unlawfull meanes of ours worke, it is a far greater judgement than if they did not. Whatsoever is got with evil meanes, is got with Gods anger, and shipwrack of

of conscience. An hard bargaine. A shamefull disparagement to God and to his favour, to preferre a peece of bread, or of red earth before it; and what a foolery is this, to save thy litle finger with the losse of thine eyes? In getting a little good, to lose a far greater? In saving life, and getting wealth, to lose God & a good conscience? As *Salomon* shewes in false and deceitfull trades-men, *Pro. 20. 25. There is gold and precious stones*, which happily sometimes by a false oath may be got in selling, *but the lips of truth are a precious iewell*. Truth and a good conscience are far more precious than gold and precious stones. It is a pittiful exchange when with the losse of these the best jewels, we gaine the other, which are worse, and but dung in comparison. Why doe we thus distrust God, as if he alone were not able to helpe us? and why doe we thus dishonour him, as to lend him, and to joyne with his providence such base helps as these? He needes not his owne lawfull, much lesse thy unlawfull meanes. Unlawfull it was under the law to couple an ox and an asse together, how much more to couple Gods holy and just providence, and thine unholy and unrighteous meanes? Those holy matrones of old, which would not weare gawish and garish ornaments to winne their husbands affections, are said to trust in God, *1 Pet. 3. 5.* and therefore would they not weare braided haire, and such meretricious allurements, but onely used meeknesse, peaceablenes, and a quiet spirit, which were meanes appointed by God. Wheresoever there is trust in God, there will all base meanes be rejected. Oh then

then that we could learne in all needes to cast our selves upon God, to live by faith, and not by fleshly practices ! Doeit thou want all meanes ? God is in stead of them, and more than them all. Are the meanes against thee ? God workes sometimes by contrary meanes. *David's* father & mother forsooke him, yet God tooke him up, *Psal.* 27. *Ioseph's* brethren were all against him and his preferment, yet God thereby advanced him. *Iaakob's* master *Laban* was against him, and dealt basely with him, and sought his impoverishment, yet God thereby enriched him. Therefore with *Iob* trust wee in God killing us, for he workes by contraries, life out of death, and light out of darkenesse.

And so much for both the kindes of Gods providence. The object followes, Man in generall, not holy and good men onely, but man in generall, lives not by bread onely, and so here is an amplification of the argument. If any, even the wickedest man that is, may have his life preserved by God without the ordinary meanes, much more Christ an holy man, yea more than a man, his Manhood being united personally unto the second person in the Trinity.

This shewes the wonderfull goodnesse of God, that will doe good to all his creatures, even to the wicked his enemies, because they are his creatures: as *Psal.* 36. *Thou Lord seest both man and beast*; and *Matth.* 5. *He answereth to raine and shine both upon the iust and the uniuert.* Nay he will extraordinarily provide for them in their need, as *Manna* for the murmuring rebellious *Israelites*, for *Cora*, *Dathan* and *Abiram*, as well as for *Mose*, and *Aaron*. He extra-

ordinarily

The object of
Gods providence.

beneficent
providence

So wonderful
is Gods good-
nesse, that it
extendeth to
all his crea-
tures.

omnibus

et cetera

et cetera

ordinarily provides for the young ravens crying for hunger, when forsaken of their dammes, *Psalme 147.9.* And so for the birds, *Matt. 6.* wanting such meanes as men have to provide for themselves, so that seldome seeme to fall downe dead for want of food. Now men though wicked, are above beasts, and come nearer to God, and therefore God is sayd to bee the *Saviour of all men*, though specially of *them that beleeve*, *1 Tim. 4. 10.* An excellent example of Gods extraordinary providence over the wicked in their great calamities, see in *Hagar* and her brat *Ismael*, *Gen. 21. 15, 16, 17.* Learne hence,

Vse 1.

1. Not to gather any necessary argument of Gods favour from his providence in these outward things, for it is common with us to the wicked.

2. To comfort our selves in all our straits, *Matt. 6. 26.* *Are ye not much better than they?* If God so provide for strangers, for the Devils brats, what will he doe then for his owne children? If so for *Ismaels*, what then for *Isaaks*? and if thus for our bodies, wormes meat and rottenesse, what then for our immortall soules?

The second temptation.

Thus much for the first temptation.

The second followeth, *Matth. 4. 5.* Then the Devil tooke him up into the holy City, &c.

In this temptation consider two things.

1. First The Devils assault.

2. Secondly, Christes repulse.

In the former two things also *1 Time.*

For the *Time* two questions may be demanded.

First, whether this temptation were next in order

The Devils assault.

The time of it.

Quest.

to the former, since *Luke* sets that in the mount in the second place.

Answ. *Luke* ties not himselfe to the just order, but onely the truth of the history, and sets them downe in that order they came to his minde, not in that order they befell our Saviour.

Reasons 1. *Matthew* speaking of the temptation in the mount, saies, *Againe the Divell tooke him*, &c. vers. 8. which shewes that hee had taken him once before. 2. Because Christ in that temptation in the mount, bade Satan be gone, which voice of Christ could not but be powerfull. 3. The fit coherence of this temptation with the former, and the fit passage Satan had frō the temptation to distrust, to the temptation to presumption. 4. Because in that temptation to idolatry, Satan did deale more powerfully, and discovered himselfe more grossely, And this he would not doe but in the last place.

2^d. Whether this temptation, being the next in order, did follow the former immediately, or in some distance of time?

Answ. It seemes there was no great stay. 1. Because of Satans malice which is restlesse. 2. Because Christs hunger which began before the first temptation, was not relieved till after the last. Now wee are not to thinke that Christ was kept long hungry. 3. *Luke* saies, in the end of these three temptations the Divell left him for a time. When he had ended all his temptations, he left him for a time, implying, that before he did not leave him, nor gave him any respite.

Note wee heere, the shamelesse of Satan in

T

renuing

D.H.

Michael and the Dragon

Satan
thamelesse
in renning his
temptations.

renning his temptations. His mouth was stopped, and hee was set *non plus* in the former temptation, yet how soone doth he beginne to open his mouth againe? He was repulsed, yet he comes to fight againe. He hath many strings to his bow, and many arrowes in his quiver. When one way takes not, hee tries forth-with another; yea, he will make prooffe of all ere he leaves. He is called *Beelzebub*, The master flie. Flies though they be never so much beaten away, yet they will come againe and againe to the same place. In perswading to good, alas how quickly are we weary! If at first we find no successe we quickly give over. Not so with Satan and his instruments. *Putiphars* wife againe and againe solicites and sets upon *Ioseph* for all his many denials.

1. It discovers the falshood of that lying angel, *Tab. 6.* That the heart and liver of the fish could so drive away the Divell, that he should never returne againe. Could that heart of the fish doe more than Christ himselfe? Christ himselfe had repulsed the Divell, yet he comes againe, yea, in the end after his more thorow foile hee left him, yet but for a season. And Christ, *Matth. 12.* tels how the Divell cast out by himselfe, returns againe with seven worse than himselfe.

2. It must teach us never to be secure after temptation, though we have got the victory. But as in the fight we have an eye unto the victory, so in the victory to have an eye to the fight againe. We must be still troubled and that daily: whereupon in the Lords prayer we are taught daily to pray, *Lead us not into temptation.* Which also further refutes that
dotage

dotage of *Tobies* fish, so driving away the Devill, that hee shall never returne againe. *Tob* had given him a notable foile, and he yet returned again with greater violence. Our whole life is a continuall warfare, one triall is the beginning of another: *changes and armies of sorrow are against mee*, saith *Tob*. The same may we observe in the Patriarches history, how one wave followed another, one triall linked and chained to another, Alwaies then keep we on our harnesse, and looke we for no ease here.

So much for the time of this assault.

The parts are two. First, Satans *sitting* his temptation. Secondly, his *uttering* it being fitted.

The *sitting* of his temptation consists in two things. First, in *carrying* Christs body to the holy city, that is, to Jerusalem, *Luke 4*. Secondly, *placing* it there on the top of the pinnacle.

For the first, two questions may be asked.

Quest. Whether Christ were thus carried, and so set in vision onely, the Devill deceiving his senses, or whether really and indeed?

Ans. I thinke the Divell carried his body really and indeed. *Reasons.* 1. The litterall sense not contraried by the Scripture, or the analogy of faith, is to be followed. Now this is the litterall sense, and nothing against it. *Ob.* Yes, before it was said, that Christ was led into the Desert to be tempted. The desert then was the place of his tentations, not the Temple. *Ans.* It is sufficient to make good that speech, that he was there tempted in the 40. daies, and that the first rempration of the three, wherein was a preparation to the other following, was there

2. The parts of the assault.

1. The sitting of his temptation.

I.

Quest. 1.

I.

Obiect.

Ans.

perfected. 2. If his carriage were onely in vision, then either Christ inwardly in his mind knew that it was Satans juggling, and no such matter as it seemed to his sense, or else as his outward senses, so his minde also was deceived, and he thought it was so indeed as it seemed to his senses. If the first, then it was no temptation: for Christ knew he was in no danger, he knew that he stood upon firme ground in the wilderness, and so he should but have abused the Scripture he alleaged for himselfe. The latter seemes to offer a far greater disgrace to the mind of Christ in the apprehension of error for truth, than the Divels carrying of him doth to his body.

Quest.

2. *Quest.* Whether was Christ carried by the divell thorow the aire, or went on his feet?

Ans. The word that here *Matthew* useth, doth not necessarily imply that he was carried, as neither *Lukes* word, that he went on foot. But yet nothing hinders but that Christ might in body be thus carried by Satan, as hee was afterward apprehended, bound and crucified by that cursed crue. And as he gave them, & death it selfe power over his body, so might he the Divil. Christ came in the state of humiliation, & stood in our stead. He could have confounded the divell, and have smitten him as he did those officers, *Iob. 18.* but as there, so here he willingly yeeldeth himselfe. And since he yeelded his body to be set on the pinnacle by the divell, why not also to be carried? Satan, and so his instruments may have power over the bodies of Gods children, as he had over *Iob* in his ulcers, over his children in their death, over *Mary Magdalen* that was possessed,

and

Distr.

Satan and his instruments may have power over the bodies of Gods childre.
Iace 19.

and ouer that daughter of *Abrahā*, *Luk. 13.* for to this the best are subie &, yea so that *satan* is restrained & curbed by God; so that he cānot do what he would. And this grieuous affliction is sweetned & sanctified to Gods Children, so that the more power he hath ouer their bodies, the lesse he shall haue ouer their soules. Yea, his possession of the body is turned to bee a meanes of his dispossession out of the soule. In which regard it is said, *Num. 23. 22, 23.* *There is no sorcery against Iacob, nor south-saying against Israel, because God was an Unicorn to take away the poyson, and venome, and sting of it, as hee doth of all other afflictions, yea, & of death it selfe to his Israel.* Waters, when the vnicornes herne hath bin in them, are no longer poysonable, but healthfull; A waspe when his sting is out, cannot be hurtful instinging, but may be profitable in his buzzing to awaken vs: So are all these outward afflictions, euen witching and possessing by *Satan*. So that which *Christ* said of the diuels instruments, *They can kill the body, but not the soule*, the same may we say of *Satan* himselfe concerning his possession: He may possesse the bodies, but the soules of Gods children he cannot. Here he had some power ouer the blessed body of our Head *Iesus Christ*, but not the least power ouer his soule. In the wicked his speciall power is ouer their soules. When he was sent to *Ahab*, & was sent to go and be a lying spirit, and to deceiue him. But when he was sent to *Isaiah*, it was but to afflict his body with vlcers. Againe, this power which he hath ouer the bodies of Gods children that we now speake of, is such, as that they

Num. 23. 22, 23.

1 Reg. 22.

are meere patients; as in Christ in this place. Otherwise for Christ to haue gone, & idly without cause to haue endangered himselfe on the pinnacle, had beene to tempt God: But now it is the Diuels sin, not his. So in those that are possessed, all those forced and violent motions, though not only vaine and idle, but even horrible sinnefull, as when hee speaks railingly on God, his truth and his children, these are all the Diuels owne sins. And therefore he desired not to possesse *Iob*, because his intent was to draw *Iob* himselfe to blaspheme. But now wicked men, though they are free vsually from this possessiue power of Satan, yet Satan hath a farre greater power in the voluntary motions of their bodies, such a power as that they shall bee agents in that they doe, and guilty of sinne. He carries them not against their will, as here our Sauour to the top of a pinnacle, nor as him in the Gospell, into the fire and water, he offers not that violence to their bodies: but he carries them willingly, & driues them as free horses that neede only the shaking of the hand, to the rauerne, to the stews, to the theatre, to this or that euill company. He makes them abuse their eyes to wantonnesse, their mouthes to filthinesse, and he makes their feet swift to shed blood. So that as *Paul* being guided by the good Spirit of God, could say, *I liue not, but Christ liues in me*, Gal. 2. So they, We liue not, but the Diuell liues in vs. This possession of soule and body together, is the more fearefull, and yet the more ordinary, and yet so maruell made of it, because it is not discerned.

The place whither he is carried, *Ierusalem*, is called

led

Gal. 2. 20.

led the *holy City*, because of the Temple, and Gods worship there, though otherwise there were horrible abuses in doctrine, discipline and manners.

Mans wickednesse cannot overcome, nor overthrow Gods goodnes. Against such it makes first, with whom a little euil either in whole Churches, or in particular men, preuailes more, to make them speake euil of them, than much good can doe to make them speake well of them. It is the sin of the Brownists.

Secondly, it is a comfort for Gods children. If there be an Altar for God in the heart, though the suburbs of the City be filthy, and as *Golgotha*, yet God will account of thee by his, and not by thine owne. Though thy wheate be mixed with much chaffe, and thy wine with much water, yet G O D giues the denomination from the better part.

Lastly, it is instruction for vs all, what account to make of such places where the meanes of sanctification are. Such are holy places, to them should we resort, as they, *Act. 2. 9, 10, 11.* did to *Ierusalem*. The Papists pilgrimages thither are absurd, because the holinesse is not inherent in the ground and the walls, but was onely in regard of the worshippe of God which then was there in speciall manner, and now failing, it is no longer the *holy City*.

The second point is the setting of Christ vpon the pinnacle of the Temple. Some difference there is amongst Interpreters what it should be. It matters not greatly. All agree in this, that it was a dangerous place.

Marke here what aduantage there is in places

Doct.
Mans wickednesse cannot overthrow Gods goodnesse.

1.

1.

3.

Act. 2. 9, 10, 11

2

Doct.

Satan many
times takes
advantage of
the place for
his temptati-
ons;

for temptations. Satan had before the advantage of the place in the Desert given him by our Lord, and here hee takes it himselfe. As here hee tooke the opportunity of this place, and the danger thereof for Christ to stand long vpon it, to vrge his temptation of this *Cast thy selfe downe*, so doth hee still against vs, for the better enforcing his temptations against vs. Some places are as dangerous for our soules, as the pinnacle of the Temple was for the body. And when once he hath gotten vs vpon these pinnacles, then it is hard if we *cast not our selues downe*. As when *Peter* was in *Caiphas* his hall, then was he set as it were on the pinnacle of the Temple: & how fearefull a fall caught he? So in *Ioseph*, learning in *Pharaohs* Court to sweare by the life of *Pharaoh*. *Quest.* May we not then dwell in such places? *Ans.* As for the body, we may not be so venturous to go vpon high, steepe and dangerous places without a calling, but hauing a calling we may, as *Masons* and *Carpenters* doe, So for the soule, when God calls vs to such places, as he did *Ioseph*, *Obadiah*, *Nehemiah*, then we may dwel therin; but if no calling; take heede then, and let *Peters* example teach vs the danger of *Caiphas* his hall. We that can scarce stand in the firme ground, neuer trust we our feete in slippery ground, vlesse God guide and leade vs into it.

Thus much of the sitting of the temptation.

The uttering of it followeth.

And he said vnto him, *If thou be the Son of God cast thy selfe downe, for it is written, &c.*

In which words are two things to be considered :

First,

The utter-
ing of his
temptations.

First, the *sin whereto he tempts.*

Secondly, the *arguments whereby he tempts.*

That whereto he tempts, is, to *cast himselfe downe headlong* from the top of the pinnacle. Where obserue.

That the diuell in temptation hath no enforcing power, though he haue a perswading sleight. It rests in vs to giue assent. Therefore he sayes here, *Cast thy selfe downe.* For indeed else we should not sinne. Many fondly excuse themselves and their sinnes by the Diuell: but the diuell could not make thee sinne except thou wert willing. And he hath no power to constrain thy will. The diuell is the father of thy sinne, but thine owne concupiscence is the mother. And what could the father do without this mother? *Every man is tempted, when hee is drawne away by his owne concupiscence, and is enticed;* James 1.14.

That the Diuels power is limited. He can bring Christ, and set him on the pinnacle, hee cannot throw him downe. He is a finite creature, and cannot doe all things. And in those things he can doe (such as was this, to throw downe a man standing on the pinnacle of the Temple, for euen a childe might haue done this) he is curbed and restrained by God. So the Lion, 1 *King. 13.* killed the Prophet, but neither touched the Ass whereon hee rode, nor yet the dead carkeasse.

Three notable euidences of Satans limited power may we finde in that one history of the man possessed in the region of the *Gadarens.* Luke 8.27. First in that he begges leaue to enter into the swine. He that

1. The sinne
Whereto hee
tempteth.

Doctr. 1.
The diuell in
temptation
hath no en-
forcing pow-
er, but only
perswading
sleight.

James 1.14.

Doctr. 2.
The diuels
power is limi-
ted.

1 King. 13.

Luke 8.27.

Michael and the Dragon.

that afterwards boasts, that all the world was his, and all the Kingdomes thereof, hath not power so much as ouer a vile swine. Secondly, we see, that as soone as he enters into the Swine, he presently carries them headlong into the sea: why did he not so to the man possessed? Surely, not for any loue hee bare to him more than to the swine, for he is a deadly hater of mankind. He would as willingly haue drowned the man, as he did the swine, had not God limitted him. Thirdly, his name was *Legion*, there was a whole legion of diuels in him. Now a *Legio* in the wars containes aboute six thousand footmen, & seuen hundred horsemen. Now though a whole Legion of diuels, such an army and host of them in one poore man, yet were not able to destroy him, nor to doe with him as they did with the Swine. Thus it is also in the rage of Satans instruments against the Church, the Spirituall body of Christ. God suffers his Church to bee in their hands, as Christs Body in *Satans*, to be placed, as it were, on the top of the pinnacle, to be in great danger, and as with *Danid*, but an hairens bredth between him and death; yet then Gods snaffle is put into their mouthes, and his hooke into their nostrils, as into *Esaus* and *Labans* in *Iaakobs* cause. *Pilates* brag therefore against Christ, *Knowest thou not that I haue power to crucifie thee?* *Ioh. 19. 10.* And *Labans* to *Iaakob*, *Gen. 31. 29.* *I am able to doe you hurt*, they were but vaine crakes. Satan himselfe was faine to say to God in *Iobs* cause, *Stretch out thine hand.*

Here is comfort then in greatest dangers, *Doth God take care for Oxen*, saith *Paul*? So may we say
Doth

2.

3.

*Page. lib. 2.
cap. 6.*

*Iohn 19. 10.
Gen 31. 29*

*The Vse.
1 Cor. 9*

Doth God take care for swine? Are we not much better than they? Though the knife be in the enemies hands ready to cut the throate of *Isaac* lying bound on the altar, yet their hands shall sooner wither with *Ieroboams*, than do the deed; Euen then God will worke our deliuerance, euen by themselves, as here the Diuell doth not only not throw Christ downe, but carries him safe away from this so tickle and dangerous a place.

But in the action it selfe of casting downe himselfe, it may be asked what sinne was in it?

Ans. 1. There was a manifest hazarding, yea, throwing away his life against the sixth commandment. Life is a most precious gift of God, and it ought not to be made so little of, as to be aduentured at Satans pleasure. This is a sinne that Satan tempts still vnto and often preuailes, to offer violence vnto their owne bodies, by throwing downe themselves from high places, by running to the water, to the rope, to the sword. Only this is the difference, that for the most part this is from despaire of Gods mercy, as in *Iudas*. But he would haue had our Saniour to haue done it out of presumption & vaine glory, as stil he labours with some in the same kinde, as in duels, single-combats, and going out into the field for euery trifle. Thus the Diuell labours both to make vs vse and lose our liues, when, and as hee would. As he would haue vs to liue to him, so to die to him. When God calls for our liues to bee spent in his quarrell, then he makes vs timorous and fearefull; when God would haue vs liue, & doe good, then the diuell labours to make vs idly.

It had bene a
great sinne in
Christ to cast
down himselfe
Reas. 1.

Mat. 16. 22.

idly and vainly prodigall of our liues. When Christ had no calling to venture his life, now he perswades him to venture it, but afterwards when God called him, he set on *Peter* to cal him back, and to say, *Master, spare thy selfe*, Mat. 16. 22. So the Gallants of our time that seeme so little to passe by their liues, that will venture them to reuenge the least disgracefull word or looke: if God should cal them to suffer martyrdom for his glories sake, how base and dastardly Cowards would they shew themselves! 2. Here would haue beene presumption in trusting to Gods power and promise for preseruatiō without warrant. 3. Vaine-glory, desiring by this meanes to bee accounted of all the Sonne of God. But this will better appeare, by considering *the arguments* whereby Satan perswades Christ to this casting downe himselfe.

The arguments, where-
by he tempteth.
The first argument.

1 Argument. *If thou be the Sonne of God.* The sense is thus much, Since thou art so cōfident in the voyce at Iordan, and belceuest verily that thou art the Sonne of God, and therefore in the strength of this thy faith wilt rest on thy Fathers prouidence for food, without turning stones into bread; well then thou that art so great, and so mighty, both in Godhead, and in the faith of thy manhood, neuer be afraid of this so dangerous a place. Trust to the power of thy Godhead: Trust to the faith of thy manhood, and boldly throw thy selfe downe, that as thou art God; so it may evidently appeare in this so famous and populous a City, in the eyes of all the beholders, who will receiue thee as a man come downe from heauen vnto them.

It

In this argument there are three reasons couched together.

First, from this personall power. Thou art Gods Sonne, what needest thou to feare? Thou maist do any thing.

An usuall tricke of Satan to make us presume, and beate our selves out upon the priviledges we have received from the Lord, even sometimes upon our spirituall priviledges, that we are the sonnes of God, and are heires of heaven. As in the servants in the primitive Church, that therefore cast off the yoke, and would bee servants no longer, 1 Cor. 7. 20. And in others hereupon to carrie themselves more highly, and to despise others, on whom yet God hath not shewed such mercy. But in outward temporall priviledges it is more common. Great personages presume upon their place, their power and their parentage, as if these were so many licences to sinne. Pharaoh thus presumed upon his Kingship, *Who is the Lord?* or who is *Mosses*? I am an absolute Prince, a man to whom all stoop, and to have a meane fellow thus to talke to mee, thus to threaten mee? As here hee reasoned with our Saviour, *If thou be the Sonne of God*, so will he be still ready to reason, *If thou be the sonne, or daughter of a King, of a Prince, of a Noble man, of a great rich man*, who then should restraine thee, who should be so bold to checke or controll thee? Base flatterers that are alwayes haunting great personages, have learned the Devils argument, and indeed are his instruments in pressing of it. As *Reabel to Ahab*, *Art thou King of Israel?* And the Persian Jud-

Reas. I.

D. R.

It is Satans usuall tricke to make us presume upon the priviledges we have received from the Lord.

1 King. 21.

ges to King *Cambyfes*, who being desirous to marry his sister, and asking them if there were any law for it, answered that there was no such law, but that there was another, that the Kings of Persia might doe what they list. A grosse deceit. For the more priviledges, the more bonds of obedience to that Lord of whom wee have and hold them, by whom even Kings and Princes doe raigne. And therefore such should rather reason as *Nehemiah* did, *Nehem. 6. 11. Should such a man as I see? Should such a man as I am, so honored; so advanced by God, should I so much forget him and my selfe, to sin against him?* The Divell reasons. Thou art the Sonne of God, therefore cast downe thy selfe, that is, therefore sin. Nay, the contrary argument holds strong. Thou art the Sonne of God. Therefore sinne not against thy Father. So God, when hee could have made thee the basest drudge and scullion, hath yet advanced thee to high and honorable estate. Therefore remember thy debt to him, and shew thy thankfulness. No doubt but *Sathan* thus reasoned with *David*, when he tempted him to adultery with *Bathsheba*. What? thou art a King, and bee crossed in thy pleasure? But when God sent *Nathan* to rebuke him, *2 Sam. 12.* he inverted the Divells argument, and reasoned quite contrary. I advanced thee from the shepfold even to the throne, &c. and so amplifies his sinne even by that whereby *Satan* extenuated it to him, and made it seeme no sin.

2. Reason. From his faith in Gods providence and promises. Thou beleevest that that word, *Thou art my Sonne*, is the Word of God, & so in thy want

of

Reas. 2.

of food that comfortest thy selfe with it, and liuest by faith. Thou then that hast such a strong faith in that voice of God, and perswadest thy selfe that this manhood of thine is united personally to the second person in Trinity, and therefore can be upheld in this danger of famine without bread, Thou I say that hast such a strong faith, never feare to cast downe thy selfe head-long, but assure thy selfe that Gods providence can preserve thee from this danger, as well as from the other.

Here we learne,

That the Divell takes occasion from our very graces to draw us to sinne, and labours so wound us with our owne weapons, as here Christ, with his faith in the former temptation. What strange cunning is this? The divell like a crafty pyrat wil hang out the same colours. Whereas Christ stood upon faith, and resting upon Gods providence, why, he will be as well for that as he, and so perswades him to doe that which might carry a shew of a strong faith indeed. So hee sees some men zealous and fervent in the profession of religion. And seeing no possibility to quench this fire he wil throw his gun powder into it. Hee will deceive them under the colour of zeale, and bring them to proposterous indiscretion, yea, to a blinde and bold madnesse, as in the common people, to reforme publique abuses without the Magistrates authority, as in throwing downe Images, and the like. Contrarily, hee laboureth others to be wiser and moderater, hee abuserh their wisdom and moderation, to make them remisse and carelesse, dead and heartlesse. Thus he abuses

OUT

Dott. 1.
The Divell
laboureth to
wound us
with our own
weapons.

our care of prayer, and seeking Gods Kingdome, to be negligent in our callings; & contrarily our consciences of our callings, to the neglect of Gods kingdome. So he abuseth our commendable custome of giving our selves to good meditations, and stirring up good affections in our selves in all solitarinesse, to distract our mindes in the publike exercises of the word and prayer. The Divell sees that against Gods children, oftentimes he can have no other advantage, than that which they had against *Daniel* Dan. 6. *in the law of his God*, in the graces of Gods Spirit, and therefore hee dyes his bad clothes in good colours, and paints the foule faces of sinne with the colours of graces and vertues to deceive us; As here he presents presumption to Christ under the colour, and in the habit of faith; and so now covetousnesse, of frugality and good husbandry; drunkennesse and carousing of healths, of good fellowship; filthy sloth, of quietnesse, *Eccles. 4. 3.* unlawfull sports both in regard of the nature of the games, as dice; and in regard of the time spent in them, as when men lye at their recreations from morning to evening: thus he wil present to us under the name of honest mirth and recreation. Oh then what need have we to flie to Jesus Christ, *who dwelleth with prudence*, *Prov. 8.* What need have we not to be carried away with every thing that hath a shew of goodnes, or of indifferency, but to bring these painted strumpets of the Divell to the light, yea, and to the hear of the Word of God, and then their painting shal melt away, & we shall see their beauty came onely out of the Divels box? Take heed

heed lest we be hardened with this deceitfulnesse of sin. This hardens a man in sinne, when he apprehends it as a vertue, or a thing lawfull.

2. The Divell, when he cannot draw us to one extreme, labors to draw us to another. As here when he could not get our Saviour to distrust, he labours to rush him upon presumption. So *Peter*, John 13. from refusing to have his feet washed, to offer feet, head, hands, and all to the washing. And the Israelites, Num. 14. from denying to goe towards Canaan when God commanded, to be hot upon going when God forbade them. So the Papists from the extremity of the Corinthians, 2 Cor. 10.9, 10, &c. to magnifie the writings of the Apostle in the contempt of his vocall ministry, are falne into the contrary extreme of magnifying that which the Apostle delivered by word of mouth, unwritten tradition, to the disparagement of their writings. So *Luther* from the indiscreet zeale of the people at *Wittenberg* in throwing downe images, to the retaining and maintaining of images; and *Austine* from carnall singing, to no singing at all; many of us from the false religion in Popery, to no religion; from works without faith, to faith without workes; from zeale without knowledge, to knowledge without zeale; from the tyranny of popish discipline, to the neglect of Christs holy discipline. This then must teach us not to be too proud or secure, if we prevaile against Satan in one temptation, to this or that extreme: for easily may wee be foyled in another extreme. As our hatred of prodigality may make us covetous, & our hatred of covetousnes may make us pro-

Doct. 3.
The Divell, when he cannot draw to one extreme, seeketh to draw to another.

digall. So that in overcoming Satan in one temptation, we are so much the neerer being overcome by him in some other, if we looke not well to it.

Reas.

3. *Reason.* From that credit and glory he should have by the throwing downe himselfe, and yet being safe, namely, he should with all applause and admiration be received of the Jewes in Jerusalem, beholding this miraculous descent.

Docr. 1.

The Divell useth to puffed us up with the delight of praise and glory.

1. See how the Divell uses to tickle us with the delight of praise and glory, and puffs us up in pride. When we feele such thoughts, know that they are of the Divell, who goes about to exalt us, that he might humble us, to set us upon high pinacles, that hee may lay us flat on the earth, as he did our first parents; *Gen. 3.* whereas on the contrary God uses to humble us, that he may exalt us. If Christ had hearkened unto Satan, he had cast himselfe downe indeed, as he himselfe was once cast downe out of the heavens into the lowest hell. *Pride goes before destruction, Prov. 16. 18.*

Docr. 2.

The danger of vaine-glory.

2. See how much the Divell trusts to this temptation of vaine-glory, thinking thereby to draw Christ to this so dangerous an attempt to hazard the breaking of his neck. And thus for a little vaine-glory in the world, how many are there that beake their neckes, and crush their estates in proud and pompous prodigality, that they may have a name, and be well spoken of?

The second argument.

2. *Argument* that Satan uses in this temptation, followes. For it is written, *He will give his Angels charge over thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foot against*

Michael and the Dragon.

against a stone. The argument is drawne from assurance of safety in casting downe himselfe, and this he would confirme by Scripture.

Here generally we may see how the Divell mis-applyeth Gods promises, mercies and providence. As sometimes he denies unto us the application of these when we are interested in them: as when we walke uprightly with God, so contrarily he applies them strongly and earnestly, when they belong not unto us: as here the promise of protection by Angels to Christ, though he should tempt God. And so hee ordinarily applies the promise of mercy to most desperate wretches, though they ly wallowing in their mire, and never wash themselves in the waters of repentance. Cast thy selfe headlong into this sin, saith he, and Gods mercy shall keepe thee from falling into hell. In good things he severs the *means from the end*, telling us we may have the end without the meanes, heaven without repentance and obedience, a plentiful harvest without sowing the seed. In evil things he severs *the end from the meanes*, hell and destruction, from sin and disobedience; as Deut. 29. 19. quite contrary to that, Eccles. 11. 9. *But know for all these good things, God will bring thee to iudgement.* Yea, he doth not onely thus sever those things which God hath joyned together, *sinne and punishment*, but as here we see, joyned together that which God hath severed, *sinne and reward*, tempting of God, and preservation by Angels, implunging our selves into the gulfes of sin, and resting in Gods Kingdome, sowing cockle, and reaping wheat, setting thornes, & gathering figs, blowing with crabs,

Doct.

The Divell
mis-applyeth
Gods promi-
ses, mercies
and provi-
dence.

and drinking sweet and pleasant beere, waisting and
 spoyling the Lords vineyard, and our pay, and our
 penny with the labourers at the end of the day. He
 makes us beleewe we may finde the heavenly king-
 dome, as *Saul* found the earthly, without seeking;
 nay, in seeking a farre different matter, his Fathers
 Asses; and so that we may finde Gods kingdome,
 whilest we are hunting after the sinnefull pleasures
 of this world. As he would perswade Christ of a
sure descent from the Temple, without going downe
 by the staires, nay, by using a contrary meanes, a
 violent flinging of himselfe downe: So hee would
 perswade us of a *sure ascent* into heaven, without go-
 ing up by the staires of obedience, without climb-
 ing up the hill, nay, though we runne downe the
 hill amaine. Witnesse the miserable experience of
 these times, wherein such as are idle all the harvest
 time of this day of Grace, doe yet promise them-
 selves cloathing in winter as well as any. Impu-
 dent and insolent sinners, Adulterers, Swearers,
 Epicures, Mammoniists, such as say unto God, *De-
 part from us*; doe yet make full account to heare
 God say unto them, *Come ye blessed*. If there should
 want roome in heaven, the Prophets, Apostles, and
 Martyrs must come out and leave their places, ra-
 ther than they should stand out. The vile, vicious,
 and prophane swine doe thus deceive themselves
 most pittifully. If any are to be saved, they are the
 men. Though they have lived like swine all their
 life long, yet a cry for mercy at last gaspe shal trans-
 forme them into Saints, as the *Syrens* songs trans-
 formed men into swine. In this deceit many doe
 live

Michael and the Dragon.

live and die. Hereupon the Scripture admonishes vs of it, 1 Cor. 6. 9. *Know ye not that the unrighteous shall not inherit the Kingdome of God? Be not deceived, neither fornicators, nor adulterers, &c. shall inherit the Kingdome of God.* And Prov. 20. 4. *The slothfull will not plow in winter, therefore hee shall begge in summer:* which is true in the spirituall sense, as in the rich glutton, Luk. 16. begging water in hell, and in the foolish Virgins, Math. 25. begging of oyle. The Divell severs conditions from Gods promises; but let us couple them together, and not cry *peace, peace*, when breaking the conditions of Gods peace, present destruction is at hand. Let us know that all absolute application of the promises, without respect to the condition, is of the Divell deceiving us, and therefore examine we our selves of the conditions of Gods promises, if we would have any comfort of them.

But let us come more specially to the Divels prooffe, examine the testimony of Scripture, cited by him, out of Psal. 91.

The promise of the Angels protection is made upon condition of our keeping our selves within our bounds, for so it is said, *They shall keepe thee in thy wayes*, that is, in those courses appointed thee by God: but the Divell perswading Christ to goe out of these wayes, craftily clips off that clause.

In this allegation let us consider,

1. What is right and good.

2. What is naught.

1. *This is right.*

First, That the attendance and the service of the

1 Cor. 6. 9.

Prov. 20. 4.

Luke 16.
Math. 25.

Psal. 91.

The Angels
are atten-
dants to Gods
Servants,
Dan 10. 21
Iude ver. 9.

Psal 78. 49.

Heb. 1. 14.
Psal. 34. 7
Mat. 18. 10.

Psal. 119. 24.

¶ 1.

Angels is acknowledged. Well might Satan acknowledge it, for he knew it by experience, being encountered so often by the good Angels in his wicked endeavours against them, *Dan. 10. 21.* As there was a strife betwixt *Michael* and Satan about dead *Moses*, *Iude 9.* so much more no doubt about living *Moses*, and every good Christian. The Angels ward off his blowes, and helpe us against him both in soule and body. This place is of the bodies defence, as the dashing of the foote against the stones implies: by which one danger understand by a *Synecdoche* all other. And the whole purpose of the Psalm shewes as much; for the Psalmist had said before, *Hee shall deliver thee from the snare of the hunter, and from the noysome pestilence, &c.* and then gives the reason, *for he shall give his Angels charge,* &c. So that Angels helpe to remove diseases and evils, as the Divell helpes to bring them, *Psal. 78. 49.* and as appears in *Iob*s history, *Iob 1. and 2.* But that their office is also for the soules good, is cleere enough out of the Scripture, *Heb. 1. 14. Psal. 34. 7.* yea, even the little ones have their Angels, *Mat. 18. 10.* both little in Christianity, and little in yeers, babes and sucklings. Angels are their rockers. Every childe of God is a spirituall Prince and King, and this honour is not meerly titular, it is true and reall, and therefore we must have the state and priviledges of a King. The priviledge of a Councel or Senate, *Psal. 119. 24.* to wit, Gods testimonies, and the priviledge of a guard full of state and strength, the Angels themselves.

1. Loe the happy and honourable priviledge of Christians.

Christians. *David*, Psal. 34. 7. having said, *The Angel of the Lord pitcheth his tent round about them that feare him*, he addes ver. 8. *Taste, and see how gracious the Lord is*, to wit, in allowing his children so gracious attendance : *Blessed is the man that trusts in him*, namely, in regard of so happy protection. It is accounted a great matter of state in the world, to have at our heels a long traine of followers, in silkes, satins, golden chaines, and such like bravery. How are such sights gazed on, and how doe such doate upon their owne greatnesse ? Alas, but beggery to the glory of the least of these attendants. Thou hadst neede have a faire day, and a cleere Sunnes shine, or else halfe thy shew wil be lost: but Angels our Attendants enlighten the greatest darkenesse, *Luke 2. 9*. What a favour was it for *Mordecai* a poore porter, to have *Haman* the great pompous Peere of the *Empire* to be his attendant, his lacquay, and his footman for an houre ? how much more honour for us, poore wormes, to have those mighty Peeres of heaven, like Royes, Demi-gods to waite upon us continually ? King *Salomon* in all his royaltie, in the midst of his two hundred targets, and three hundred shields of beaten gold, was not like one of the lillies of the field, much lesse like a Christian environed and compassed with a wall of Angels on every side. *Despise not*, saith Christ, *Mattheu 18. one of these little poore Christians*. As simple as they seeme to be, they have a gard of Angels attending them, *Their Angels are in heaven* : How darest thou despise them whom the Angels honor ? why shouldst thou disdain the poorest Christian, and think

Psal. 34. 7.

Luke 2. 9.

Matth. 18.

him unworthy thy speech, thy countenance, thy company, whom the great Angels thinke worthy of their service & attendance? What pride is this? Nay, this should make us humble our selves though never so great, to become servants in love to our brethren, and to be ready to *wash*, yea and *kisse* the feet of the least of the Saints of God. For the Angels greater in power and in glory, they doe thus abase themselves to us. But especially how darest thou wrong them? How darest thou wilde boare rush into Gods Paradise, such as is every true Christian, where stands Gods Angels with their swords drawne? Will a dog feare thee from entring into, and making an assault upon an house? and shall not a legion of Angels affright thee from offering violence to any of Gods Saints?

Vse 2.

2. Comfort to us all in all our afflictions and dangers. We have the Angels aide, as the Prophet *Elisha* against that bloudy King, *Iuakob* against the feare of *Esau*, *Hezekiah* against *Sennacherib*, and *England* against that invincible navy of the *Spaniards* in the year 88. What though the good Angels appeare not ordinarily? no more do the evill ones, and yet thou doubtest not of the hurt done by them: why then doubtest thou of the helpe done by the other? Get thee those eyes, whereby thou maist see as with *Moses*, the invisible God, so the invisible Angels. Pray, as *Elisha* for his servant, *that thine eyes may be opened, and then shalt thou see more with thee than against thee*, 2 Kings 6. 16, 17.

a King 6. 16,
17.

Vse 3.

3. Take we heed then how we carry our selves, because of this honourable presence of the Angels

our

our attendants, that we grieve them not with our misdemeanours, and make not their waiting tedious unto them. So *Paul 1 Cor. 11. 10.* would have the women behave themselves orderly in the assemblies, *because of the Angels.*

1 Cor. 11. 10

Secondly, this is right also in the Divels allegation, that he applies the promise spoken in that *Psal.* to the faithfull, specially, and by name to Christ: and this is not to be blamed as though it corrupted the sense of the place. Nay, the Divell herein hath taught us a notable point of divinity (yet taught by God elsewhere in Scripture more fully) which we may well take from him as an unjust possessor, as the Israelites the Egyptians jewels. For the truth, wheresoever it is, is Gods.

2

1. Then we learne, that whatsoever promises or blessings belong to us, they belong chiefly & principally to Christ. As here the promise of the Angels protection is in speciall manner applied to Christ, and so comes to us at second hand. That which is spoken, *Psa. 8.* of mans dignity above all other creatures, as having all things put in subjection under him, is interpreted, *Heb. 2. 6.* and *1 Cor. 15. 27.* of Christ. For *Heb. 1. 3.* he is made heire of all things, and therefore, *Rom. 8. 17.* we are so made heires, that we are but heires annexed with Christ. He is the grand heire. Hee is the Executour as it were of Gods will, and receives all his legacies, and then from him they passe to us. Hence we are said to be elected and called *in him*, and blessed with all spirituall blessings *in him*, *Ephes. 1. 3. 4.* First Christ is elected; then we in him; first, Christ is justified and

Doftr. 1.

The promises and blessings that belong to vs, belong principally to Christ.
Psalme 8.

Heb. 2. 6

1 Cor. 15. 27

Heb. 1. 3.

Ephes. 1. 3. 4

Gal. 3. 16.

and discharged of our finnes, then we in him, Gal. 3. 16. *The promises are made to Abrahams seed. Not seedes, saith Paul, but seede, noting one, and that is Christ.*

Vse 1.

1. *For humility* in the midst of all our excellency, which though it be great by vertue of that communion we have with our Head and husband Jesus Christ, entituling us to his blessed priuiledges, yet it is but derived from another. In our selves we are naked, and meere nothings. All that we are, we are it, and all that we have, we have it in Christ. Wilt thou be proud of the Angels service? They doe it to thee only as thou art a member of Christs body. If a King should marry a poore begger, the greatest Nobles of the land must do her service, but yet it is done with a relation to the King. And so the service the Angels doe us, is done with a relation to Christ, who hath married us to himselfe, 1 Cor. 3. 21, 22, 23. *All things are yours:* but how comes that? *You are Christs.* This is the difference betwixt Legall and Evangelicall blessings, that the Legall are directed, and came to man immediately, but no Evangelicall blessing comes to us otherwise than mediate by Christ, first receiving them, and then passing them over to us. This overthrowes the Popish pride, that would be something of themselves without Christ, like that younker in the Gospell that would have his portion in his owne hands, Luke 15.

1 Cor. 3. 21.

Luke 15.

Vse 2.

2. *For instruction,* to get us unto and into Christ. Else are we the nakedst, and most beggerly wretches of any. Nor right to the least crumme of bread

or

or droppe of water, no right to the service of the meanest, much lesse of the choysest of Gods creatures. But Christ hath gold and golden apparell, and he cals thee to buy of him, *Revel. 3.* Thou maist buy it at an easie rate, by marrying thy selfe to him by faith. Can the husband be rich, great, glorious, and the wife poore, obscure, ignoble? Can *Abram* be called *Abraham*, receiving honour in his name, and shall not *Sarai* be *Sarah*, and partake with him in the same honour? Oh the glory of all Christs members, and oh the misery of all that are out of him!

Revel. 3.

3. *For comfort*, and that two wayes. 1. That we cannot lose the Evangelicall blessings of grace and glory, because Christ is made the Lord Treasurer and Lord Keeper of them. We are no longer trusted with them our selves, as in the Legall blessings, for then we should lose them as we did the other, but Christ hereceives them for us and communicates them to us. They are then in a sure hand they cannot miscary. 2. If thou canst not so certainly apply the promises and blessings promised unto thy selfe, remember that the promises are made unto thee in Christ thine Head, and when he receives them, he doth it more for me and thee, than for himselfe, and though thou be unworthy, yet he is worthy.

Ps. 3.

I

2.

2. We further may hence learne, that the indefinite promises are to be appropriated by particular application; As heere Satan applies this promise to Christ in speciall, and the tenour of the words of the promise shew as much. He shall give his An-

Dott. 2.

The indefinite promises are to be appropriated by particular application.

gels

Galat. 4. 7.

gels charge over *thee*, speaking particularly to every faithfull Christian. So *Galat. 4. 7.* Thou art no more a servant, but a sonne. God would not speake thus particularly, if hee would not have vs apply particularly.

Thus we see what is *right*.

See we now what is *naught* in this Allegation.

1.

The Divell,
Gods ape.

1. *That is naught*, That the Scripture is alleaged in a perverse apish imitation, because Christ had alleaged Scripture before. Thus hath the Divell alwaies been Gods Ape, as in sacrifices, washings, tithes, priests, altars, oracles of the heathen; all which he did apishly imitate, and counterfeited the like to those in the Church of God, thinking by this meanes to disgrace the ordinances of God. *Pharaoh* hardened his heart, when he saw his forcerers to do the same things seemingly, which *Moses* did truly. And so, when other nations should have rites and ceremonies of divine service as well as the Jewes, and other sects should alleage Scripture, as well as the orthodoxe Christians, this might harden many either in wrong religion, or else in a neutrality: This imitation the divell also practises in his instruments. All those courses the servants of God at the first restoring of religion used for the furtherance of the Gospell, have the papists since taken up for the stablishing of their Kingdome. As first preaching specially in great Cities and Palaces of Princes, though otherwise they judge of Preaching as of a matter of complement. 2. Bookes of piety and devotion. 3. Seasoning and affecting youth sometimes by carefull instruction. 4. Offers of dispu-

tations

tations. 5. Translations of Scripture with comments; common places and histories of the Church. 6. Discovery of their scandalous lives. 7. Martyrologies. In all these they have affronted us.

2. *This also is naught* : That the Scripture, the most holy word of God, by writhing, wresting, and falsification is made a Patrone of sinne. Here the Divell by Scripture corrupted, encouraged Christ to tempt God. So Epicures, belly gods, drunkards, fornicators, covetous worldlings, wil alleage Scripture for themselves, which I spare to recite, remembering what *Pliny* (beginning to relate some trickes of drunkards, but calling himselfe presently back) saith, *Quæ referendo pudet docere*, lest his taxing should be a teaching. *Iulian* the Apostata spoyling the Christian souldiers, alleaged that *Matth. 5. Blessed are the poore, for theirs is the Kingdome of Heaven*, saying, that he spoiled the to make them blessed: So with the like spirit, hee alleaged another sentence out of the same Chapter, *When thou art smitten on the one cheeke, turne the other also*, to disgrace Christ, for that being wrongfully smitten, he spake in his owne defence. The Popes and Papists have excelled in this kinde. The next sentence in the 91. Psalme to this sentence here alleaged by the divell, did that guilty *Innocent* the third alleage, when hee trode upon the Emperours necke, *Thou shalt walke upon the Asse and the Basiliſke*. And the like is that; *God made two lights, the greater and the lesse*, to shew that the Pope was above the Emperour. And that in the Gospell; *Behold, here are two swords*, with Christs answer, *It is enough*, to prove the

3
The Scripture made a
Patrone of
sinne.

the Popes right to both the swords.

This must teach us never to allege the Scripture but with reverence, and to the right ends. A fault in many Preachers, even in the Pulpit using them even as a nose of wax, and playing with, and descanting upon them. We see here it is the Devils property to corrupt the Scripture. Marke then whose Church the Church of Rome is, that obtrudes upon us their vulgar Latine edition for the only authentical, which deales with the originall copies, as the Divell doth with this place, falsifies them sometimes by false interpretations, sometimes by adding and sometimes by clipping and paring away, as the Papists *Index purgatorius* doth in other Authours. More remarkable examples hereof are these, Rom. 11. 6. *If it be of grace, then not of workes: for then grace is no more grace: And if of workes, then not of grace, or else were workes no more workes.* The latter member of the opposition (a notable inforcer of the Apostles argument against merit) is quite left out. So Heb. 1. 3. where it is said, that *Christ by himselfe hath purged our sinnes*, that clause *by himselfe*, forcibly against our owne satisfactions, is left out. So Genes. 3. for *hee shall breake the Serpents head*, they reade *shee*, which they would have to be meant of the Virgin Mary. See how they imitate the arch-corrupter of Scripture.

3. This also is naught, that the Divell leaves out that clause which is in the Psal. *In thy wayes*, which is very materiall, and quite against that, to which he tempted our Saviour. For as Bernard hath noted, the Angels shall beare us up, *in our wayes*, not in *ca-*

sting

3
Some part of
the Scripture
omitted.

Michael and the Dragon.

fling our selues downe headlong. What kinde of way is this, to cast a mans selfe downe from the pinnacle? The way of Lucifer falling from heaven. That which the Diuell hath left out, let us put in; that which he concealed, let vs specially remember; for if there were not some speciall treasure inclosed in it, he would never have concealed it.

This clause omitted by the Devill, teacheth us that Gods good providence, and the Angels protection, can onely then be expected, when we are in the waies he hath appointed us, that is, within the compasse of our general or speciall callings. Otherwise it is with us, as with the deere when they leap over the pale of the park, & straggle into the fields, Prov. 27. 8. *As a bird that wandereth from the nest, so is a man that wanders from his owne place.* While the bird keepes her nest, she is safe from the kite, from the snare, the ginne and the Fowler, whereas out of her nest, she is in danger of all these. So it is with a man in, or out of his calling. It cost *Shimei* his life, when he passed his bounds set him by the King: and so it is dangerous to be out of the bounds & wayes set us by God. Examples we have in *Balaam* met by the Angell with a naked drawne sword, Num. 22. he was out of the way of the Lord, God had forbid him to goe. So *Moses* was met by the Archangell, Christ himselfe, when circumcision was neglected, Exod. 4. And *Iakob* met with many crosses, when his vow was neglected. So the Prophet, 1 King. 13. that went out of his way, and beyond his bounds set him by God, was slaine by a Lion.

¶ Consider wee then with *David* our wayes in

In uia non in praecipitium: Quia non via de pinnaculo? via Luciferi cadens in calcem, Bern.

Doctr.
Gods providence can only then be expected, when wee walke in the waies appointed.

Ute 3.

our

Michael and the Dragon.

our hearts, what they are, and whether wee keepe our station. For we are all in warrefare, Christ is our Captaine; as long as we keepe company with him, the Angels keepe company with us; but if we forsake him, they are not so fond of our company, as for it to leave Christs. What need have we then to looke to our selves in all our actions, even in eating, drinking, riding, sporting? For even in these actions God hath set us *our wayes*. If wee be out of them, we be out of Gods protection. How can wee looke to be protected in the way of drunkennes, gluttony and prophanenes, in eating without prayer, or in the way of idlenesse, and voluptuousnesse in our recreations, when we use them immoderately, either in regard of the time, or our affection? We see what dangers we are subiect unto, in our eating, drinking and riding. Looke we then, that as in all these we stand in need of Gods protection, so wee put it not from us by going out of his way.

Use 2.

2. Here is comfort and heartning to us in Gods wayes. Many are driven out of them for feare of dangers. This heavenly host must imbolden us, as it did *Iaakob* to meet *Egipt* comming against him, *Gen. 32. 1, 2.* for he knew he was in his wayes, *vers. 9. O Lord which saidst unto mee, Returne.* The wayes of God are like *Iaakobs* ladder, *Gen. 28.* where the Angels of God were ascending and descending. And that ladder signified the way of going into, and returning from *Mesopotamia*, and Gods gracious protection of him in his journey by his Angels. Therefore after his dream it is said, *Gen. 29. 1. Then Iakob*
lift

lift up his feet, that is, he went freshly, courageously and comfortably, because he was assured of the Angels protection in that long & solitary journey. This made *Luther* so courageous, when hee said, that *though all the tiles of the houses in Wormes were so many devils, yet he would goe thither*. Hee knew he should have more with him, and greater than any against him, even this guard of Angels. A man that is in these waies need not feare, having such a guard of legions of Angels. The fearefull sluggard will cry, *A Lion in the way*, *Prov. 26. 13.* yea but this text cries, *An Angell*, yea, many Angels *in the way*, to stop the *Lions* mouth. The *Lion* is in those by-ways in which the Prophet walked, *1 King. 13.*

3. When in the wayes of God we want company, and are forsaken and neglected of the world, which is the lot of the faithful, here is our comfort, the Angels are our companions, yea our attendants, though the world scorne us.

4. This also is naught, that the holy doctrine of Gods protecting his Children by the ministry of Angels is abused. So is the doctrine of predestination by them that reaso from it to a careles loosenes of life. If I be ordained to life, I shall be saved, however I live; If to death, I cannot, though I live never so well. So was, and is still the doctrine of justification by faith abused, to the shamefull neglect of good works. What then? Are the doctrines naught because the wicked pervert them thus to their destruction? No, no more than good hearbs are poysonful, because spiders wil suck poyson from them. The poyson is in the wicked that doe assimilate ac-

V/63-

Gods holy
doctrine ab-
used,

cording to their owne nature, and turne the good juice of wholesome doctrine into pestilent poison. The Bees of God can sucke honey out of these doctrines, yea, out of Satans poysoned weedes, as *Virgil* drew gold out of *Ennius* his dunghill; but the Divell and his, draw dung out of Gods gold, and turne his golden mines into dunghills. But in themselves the Words of God are pure and incorrupt, and contrary to all corruption of life, *1 Tim. i. 10.* Therefore absurdly doe the Papists condemne our doctrine of justification, as opening a gap to licentiousnesse. They may as well condemne the doctrine of our protection by Angels, as opening a gap to presumptuous tempting of God. Thus much for the Devils assaults.

2. Christs repulse.

Christs repulse followes. *Iesus answered, and said, It is written againe, Thou shalt not tempt the Lord thy GOD.*

Here consider two things.

1. Christs alleaging of Scripture.

First, Christs alleaging of Scripture.

Secondly, the Scripture he doth alleage.

That he alleageth Scripture againe in answering Satan, it teaches us,

Doct. I.
The necessary use of the Scriptures in conflicts with Satan.

1. As we heard before. the necessary use, and the all-sufficiency of the Scriptures, that as they do make the child of God compleat to every good work, so more especially to this good worke of conflicting with Satan. As our Saviour sayd to the Sadduces; *Ye erre, not knowing the Scriptures. Marke 12. 24.* so may we as truly say, Ye are foyled by Satan, and erre in manners, as well as in judgement, not knowing the Scriptures. It is our ignorance in the

the Scriptures, that makes us such preyes to Satan. Ignorant persons canot possibly stand before Satan. All then must labour for knowledge in the Scriptures, even those of young yeeres: for their age is an advantage against them to Satan in his temptations, and therefore they have speciall need of the Scriptures.

2. That the abuse of the Scriptures must not take away the use of it. Christ doth not give over alleaging Scripture, because the divell abused it. The honest traveller doth so much the more weare his weapon and his sword, because the theefe useth the same weapon. And so indeed this is a reason to make us so much the more carefully to reade the Scriptures. Fondly then doth the Church of Rome take away the Scriptures from the common people; because some have perverted them.

3. The conference of Scripture is a notable meanes of finding out the true sense of Scripture. Our Saviour did not challenge the devil for his leaving out that clause *in his wayes*, for the Devill might have urged the words, and have pleaded, it is said, *in thy wayes*. Here is no exception made of any waies: In *thy* waies they shall keepe thee: Therefore in this way of going down headlong from the Temple. Now our Saviour by bringing another place of Scripture, that forbids tempting of God, shewes that That place in the Psalme cannot bee meant of *tempting wayes*. And therefore that it cannot favour the divels purpose, that now tempted him to such an actiō, wherein he should tempt God. The Papists say, The Scripture is a dumbe Judge, the Church

Doff. 2.
The abuse of
the Scriptures
must not take
away the use.

Doff. 3.
Conference
of Scripture
is the way to
find out the
true sense of
it.

must interpret it, Christ the head of the Church, & the author of the Scripture, though by the power he had, he might have interpreted this Scripture, yet he would not, that he might give us an example how to cleere the Scriptures when any doubts arise, namely, diligently to conferre one place with another. Therefore must the whole Scripture be read, and that with attention & with observation.

4. That the Scriptures must bee read with the spirit of application. This appears by the manner of Christs alleaging this text; for in *Deuteronomy* it is in the plurall, *Ye shall not tempt*; here it is in the singular, spoken to every one in particular, and so to Christ, *Thou shalt not tempt*. It is the fashion of men to take that which is spoken generally to all, to be spoken to none, or rather to others, than to themselves, and therefore in hearing and reading the word, they put it off from themselves. But here we see Christ applied that to himselfe, which was spoken generally to the whole body of the Israelites. So *Psa. 40.* *It is written of me, saith David, in the volume of thy booke, that I should doe thy will.* No where it is so written of *David* by name. But the generall commandements given to men of his place, he applied particularly to himselfe. We must apply those things that are spokē in the Scriptures to our selves, as *Paul* applies that to the Hebrewes, *Heb. 13.* which was spoken by name to *Ioshua*, *I will not faile thee, Josh. 1.* So *Peter* applies that of Gods patience, written by *Paul* to the Romans, *Rom. 2.* ut to the Jewes, *As our beloved brother Paul wrote to you, 2 Peter 3.* This particular application is that which

Dott. 4.

The Scripture must be read with the spirit of application

Psalme 40.

Heb. 13.
Ioshua 1.
Rom. 2.

2 Peter 3.

which incorporates the Word into vs, & as it must be in the commandements, so likewise in the promises, as we saw in the former verse, and in the threatnings also. The Papists say, where is it sayd by name to any man, Thou *Peter* or *John* shalt bee saued: I aske, Where is it said to any by name, Do thou this, or that, Swear not, Sanctifie the Sabbath; and yet the commandements belong to vs: why then by the same reason also doe not the promises, though not spoken to vs by name?

The second point. *The Scripture Christ doth alledge, Thou shalt not tempt the Lord thy God.* It contains a prohibition of tempting God, *Obiect. Mal. 3. 10.* God biddes vs poue him. For whereas to tempt God, is to proue or try some property or properties in him, to see whether he be so powerfull, patient, iust, wise, and mercifull, as he hath reuealed himselfe in his word, it is impossible we should liue in the world, and conuerse in our callings without hauing this triall. *Answ.* A thing is tried, either when there is no other end in the vse but to try it, or when vsed for some other purposes. As an horse is tried both when I ride him for no other end but to try him, & when I ride, out necessary businesse. Now it is the former trying and tempting of God, that is condemned, which is a needlesse trying. And it is twofold: *Mixt* and *Simple*. *Mixt tempting* is that which is compounded of infidelity and presumption. And this tempting of God is in euery sinne that is committed against the cleere light and checke of conscience. For first through infidelity in such sinnes men try, 1. Gods knowledge,

1. The particular Scripture alledged by Christ. Mal. 3. 10.

1. Mixt tempting.

1.

2.
3.
4.

whether he know their sinne or no. 2. His iustice, in case he know it. 3. The truth of his threatnings. 4. His power, in case he be iust and true. Secondly, through presumption they try his mercy and patience. In which regard such sinnes are called *presumptuous sinnes*, *Psal. 19. 13*. This shewes the ha-
nouse of such sinnes as are committed against knowledge. Therefore such sinners are called proud sinners, *Mal. 3. 11*. and tempters of God. So like-
wise *Numb. 14. 22*, those that were disobedient, notwithstanding they had scene Gods glory and miracles in Egypt, are said to tempt God. So *Ananias* and *Sapphiras* hypocrisie is called tempt-
ing of God in this regard, *Acts 5. 9*.

Simple Tempting is two-fold.

1. *Of infidelity.*

2. *Of presumption.*

Plal. 19. 13

Mal. 3. 11.

Numb. 14. 22.

Acts 5. 9.

2. Simple
tempting.

1. *Of infideli-
tie.*

Exod. 17. 7

Plal. 78. 41

Luke 11.

1. *Of infidelity.* When not content with that God hath done already to settle our faith, we pre-
scribe him meanes of our owne examples: *Exod. 17*
7. God must shew his presence by giuing them wa-
ter at that time, or else not amongst them. *Som. 78.*
41. These two iyned together, *They tempted, they*
limite d the Holy one of Israel. Thus did they, *Luke 11.*
tempt Christ in demanding a signe, and so heere
the Deuill. We must take heed of this. The Diuill
will be ready to put such thoughts as these into our
minde: If God be our God, and so as the Word
sayes, let him shew it by doing this or that. This is
horrible tempting of God.

2. *Of presumption.* When we in the vaine ex-
pectation of Gods helpe and grace, either doe that we
ought,

2. *Of pre-
sumption.*

ought not, or omit that we should doe. There are three maine particulars of this.

1. When without any iust calling from God, we rush our selues into danger, whether certaine or in-
evitable, or very probable. When God calls vs, then we haue reason to expect his help according to his promise. Examples hereof are first in things tem-
porall, as to rush into houses infected, or possessed by Satan, to set open the doores in the night, to ride thorow doubtfull places, and in dangerous times, without weapons, which, besides the tempting of God, is a tempting of man oftentimes. So to runne to the aduersaries of the truth, & to put our selues into the Lyons mouth. Here certaine heroicall examples of some carried by an extraordinary spi-
rit are to be excepted. Secondly, in things spiritu-
all, to goe into dangerous places and companies, where we are likely to be corrupted, to goe see the masse, with Peter to goe into *Chapin* hall, to mar-
ry with idolaters and prophane persons, to enter-
taine prophane companions and seruants, to reade Popish bookes being not first grounded in religiō, and without praying vnto God that thou maist *not*
bee led into temptation; reading also in filthy play-
bookes, and raking in such filthy dung-hills, ventu-
ring the being poysoned with the stench, for the hope of finding some conceited iewell: in a word,
when we cast our selues vpon temptations and dangerous occasions of sinne, that we might well enough auoid, we tempt God. This was *Salomons*
sinne, *Ecclesi. 2*, in following his pleasures and de-
lights, as if a man should put his finger into the fire,

1.
When with-
out iust call-
ing wee rush
into any dan-
ger.

When we
use any
good meanes
appointed for
obtaining any
desired blef-
sing.

hoping it should not burne. 2. When desiring any blessing of God, we yet refuse & neglect those good meanes by him appointed for the obtaining of it. Examples, 1. in things temporall, as if being in sickness we should refuse physick, or in poverty refuse to work for our living, or in any danger, we yet sit still & hold the hand in the bosome & stir not, looking that God should work: like the foolish carter, that when his cart stuck fast, cried to his God & moued his lips, but not his hands to helpe himselfe. Thus *Hezekiah* had refused the bunch of figs, or *Paul* and his companions to carry in the shippe; they had tempted God. True faith as it will not vse shifts, but in want of meanes make God in stead of them: so when meanes may be had, will carefully vse them. As it will not deny God in deifying the meanes, so neither will it tempt & mocke God in despising or neglecting the means, but it will thankfully accept & embrace them, as the very hands of God whereby he vses to worke. So that here to refuse meanes, is as if we would cut off a mans hands, & then pray him to work. But in the things of this life, few there be that neglect meanes, nay, here we are too ready and apprehensieue of the meanes, so that we will rather vse vnlawfull meanes, than none at all, and all shall be hid vnder this, they will not tempt God, as *Abax*, 1s. 7. 12. Secondly, in things spirituall we are more blame-worthy. In temporall matters, where God oftentimes would haue vs trust him without all meanes, there we greedily hunt after means, but in things spiritual, where God calls vpon vs to vse the meanes of our saluation, and to seek for knowledge

If a. 7. 12.

Michael and the Dragon.

as for treasure, here we are full of faith, & will trust God without vse of any meanes. But this faith, which will not lay hold on the hands and helps which God affordeth vs for obtaining saluation, is no faith, but a presumptuous tempting of God. Men would escape the danger of hell, and with *Balaam* slothfully wish, *O that we might dye the death of the righteous!* but their hands refuse to worke the workes of God. They lie gaping on the bed of idlenesse, as though in the meane time God would snatch them vp into heauen in a chariot. *Peter* tels them that refused to walke in the beaten way to heauen, and sought saluation by the Law of *Moses*, that they tempted God, *Acts 15. 10.* And herein was *Sir Thomas More* his prayer commendable, *Lord God, make me so bestow paines in getting those things, for obtaining whereof, I vse to pray vnto thee.*

3. When wee vndertake things that we are not fitted and prepared to goe thorow with. As to pray or preach, without some preparation, *Eccles. 18.* *Before prayer prepare thy soule, and bee not as one that tempteth God.* So wen a man vnlearned shall take vpon him the handling of weighty controuersies against the aduersaries. When *Carlostadtus* opposed *Luthers* consubstantiation but weakly & insufficiently, *Zwinglius* said, that he was sorry that so good a cause wanted shoulders. Now for a man that hath but weak shoulders, to take vpon him the carriage of a burden, requiring *Samsons* backe, were to tempt God. Thus doe many offend at this day, in vnder taking things above their bodily strength, as to ride so farre in such a space, onely for a little

lucre

Acts 15. 10.
Domine Deus
fac me in ijs
consequendis
operibus collo
cari, pro quibus
ab inimicis su-
leo ad te ueni.

3.

When we vndertake any thing vnfit and vnprepared.

Non satis ha-
merorum ha-
beret.

Michael and the Dragon.

lucre. Though this also may be referred to the first head of casting our selues into danger. Thus also might Peter tell them that tooke vpon them the bearing of the legall yoke, that they tempted God, *Acts 13.* because it was a burden, which neither they nor their fathers were able to beare.

And thus much of the *second temptation.*

The *third* followes, *Math. 4. 8, 9. and Luke 4.*

In it also consider :

The assault.

The repulse.

In the former also consider :

The preparation to the temptation.

The uttering of it.

The preparation was that, *he tooke him againe, and caried him into an high mountaine.* Which translation I hold not imaginary, but as the other to the pinnacle, reall, and in truth, *Object.* In the mountaine this sight of all the kingdomes could not be seene, for neither is any mountaine so high, neither if there were, could they be seene with all their glory, in the twinkling of an eye ; for some are before, & some are behinde, some on this side, and some on that, and so cannot be seene all in the twinkling of an eye. Therefore it must needes be that Satan represented these things to his eye. Now representation needes not a mountaine, for that might bee done in a valley. *Answer.* The sight that was to be represented, being so great and glorious, the diuell also would set it forth euen by the place where hee represented it. Besides, he might take him into the mountaine, that there might be a conuenience be-

twixt

Math. 4.

The third
temptation.

The assault.

The prepara-
tion to the
temptation.

twixt the sinne he tempted vnto, namely, ambition, and aspiring after high matters; and the place, *an high mountaine*, or else in an imitation of God taking vp *Moses* in the Mount.

The temptation it selfe is two-fold.

Principall, to idolatry, to fall downe and worship Satan.

Subordinate, or inducing to the former, to affect the glory of the World.

And this subordinate is two-fold.

1. *Reall*, in presenting the sight to his eye.

2. *Verball*, alluring by faire promises, when he saw the dumbe shew could not preuaile.

For the first, *S. Luke* sayes he did it *in the twinkling of an eye*: which some thinke Satan did, the more to set our Lords teeth on water after it, by sudden taking it away. But it may seeme rather to argue Satans speedinesse in doing of it. For afterwards he sayes not All *those* things, as speaking of things gone out of sight, but All *those* will I giue thee, speaking as of things still in sight.

Here we learne,

The Diuels method in temptations, is to reserue his strength for the last place, so that his last temptation is commonly the foreft. Euery motion is swiftest towards the center, and some windes are most boisterous in the end. The Devill herein deales as in wars: they place the rascall souldiers in the forefront, and those of worth come behind: and as *Iacob* did when *Esau* came, set *Rachel* and *Ioseph* whom he most respected in the last place. The two other temptations were slighter; but heere Christ

2 The temptation it selfe

1. Reall.

Vsa 1.
The Diuels last temptation is commonly the foreft.

Christ feelles the waight of his whole body, that before felt but his little finger. Many a man could overcome hunger, and that idle glory that comes from the stinking breath of foolish men (which were the instruments of Satans former temptations) which yet would fall downe before his temptation of stable honours, rule and riches. Thus must it be with vs in the whole course of our life. Euery day must we looke for shrewder trials than others: And the last in death shall bee the extremest. As *Nebuchadnezzars*, so the Ouen of his fiery temptations shall then bee heated seuen times hotter than euer before. Then he will towze vs indeed. Before, in comparison, he did but play and dally. Only one nation of the Egyptians was against the Israelites at their first comming out of Egypt, but at the end of their iourney, at their entrance into Canaan, there were seuen against them. The last combat is the sharpest. Therefore prepare specially there for defence, where Satan specially prepares for offence.

Doff. 2.
The Deuill
seeketh to de-
ceiue the vn-
derstanding
by working
first vpon the
affection.

2. Obserue the fetch of Satan, and so of his instruments, first to work vpon the affections, and by them to fit and prepare the vnderstanding for deceit. For here first he speakes to our Sauours eyes, and by this sight presented to the eye, would tickle his affections, and then he comes and speakes to the eare: and in those his speeches first he flatters with faire promises, before he tels him what he desires of him. Thus at the first, he set first vpon *Eue*, and the Apostle noted in the false apostles, *2 Tim. 3.* that they crept into silly women first, that were carried

carried more by affection than by judgement. So *Simon Magus* had his *Helena*, and *Apelles* his *Portu-
mena*, and other heretiques their severall women,
whom first of all they animated with the spirit of
their error. This is that *Tertullian* observed of them,
that they doe perswade, before they teach, whereas the
truth doth not teach by perswading, but perswades
by teaching. This must teach us to looke to our af-
fections, for by these maids he wooes the mistresse.
These are our *Eyes* whereby he deceives us.

3. Here we see how the Divell labours to abuse
our senses, specially our eies, that by these *windowes*
death may enter into our soules. According to the
proverbe, hee comes to the sea by the river, to the
heart by the eye. Our eyes are his spokesmen to
our heart. What poyson is there almost that hee
doth not convey into our soules by this passage for
covetousnesse and desire of the world, witnes this
present temptation, that of *Achan* in seeing the Ba-
bylonish garment, and that of *Achab* in seeing *Na-
boths* vineyard, and coveting after them. Where-
upon covetousnesse is called the *lust of the eyes*, 1 *Ioh.*
2. for intemperance of appetite witnesse *Eve*, *Gen.*
3. *she saw the fruit was pleasant*: for adultery, *David*,
Putiphar's wife, and innumerable more. *Plato* derives
it of *opar*. Lusting and looking, in Greek differ but
in one vowell. For drunkennesse that of *Salomon*.
Prov. 23. Look not on the wine, &c. for envy, that of
Matth. 20. Is thine eye evill, because I am good? Hence
that note that God hath made the eye, the *sense of*
or now, because such a *sense of sin*,

It must make us pray as did *David*, *Psal. 119. 37.*

Doctr. 3.

The Divell
laboureth to
abuse our eies,
that by those
windowes
death may en-
ter into our
soules.

1 *Iohn. 2.*
Genel. 3.

Prov. 23.
Matth. 20.

Vse

Turne

Turne away mine eyes from vanity; and because it is so deceitfull a sense, to binde it to the Lord with Iobs covenant, Iob 31. 1. we must mortifie our eye, which is *that plucking of it out*, namely, out of old Adam, and setting it into the new man. But for this purpose we must *with all diligence keepe our hearts*, Pro. 4. 31. for the eye poysons the heart, being first poysoned by it. The rivers runne into the sea, but they came first from it. This is the reason here why Christs eyes were not caught, because he had a pure heart. Let us labour in our measure for such hearts and eyes as Christ had. Take heed of having *Lots* wives eye casting a longing looke after *Sodom*, but get that same *oculum irretortum*, and this same Stoicall eye of our Saviour, that we may see eye-pleasing and tempting objects, and not bee moved and set a-gogge, as the Disciples, *Luke* 21. with the beauty of the Temple; and as he with the beauty of a young boy, to whom it was answered, that the *Prator* must have continent eyes, as wel as hands. Here surely there is good use of that Stoicall apathy. But alas, if Christs case had been ours; our eyes would have saved Satans lips a labour. They would have bitten presently upon so sweet a bait.

cleer. offic. l. 1.

Doff. 4.

The temptations on the right hand, are more dangerous than those of the left hand.

4. Here by comparing this temptation with the former, we see which are the two most speciall temptations of Satan; one on the left hand by adversity, the other on the right hand by prosperity, called *Rom.* 8. 39. *height and depth*. But yet withall, that this of prosperity and abundance, is the most dangerous, and therefore comes here in the last place. For this is that wherewith (if it were possible)

the

the very elect should be deceived. Many that keepe on their cloaths in the winde, unbutton themselves in the Sunne. The *thorny* ground is not overcome with the scorching of the Sunne in persecution, as the *stony*, but with the thornes of worldlinesse in times of peace and ease. *Judas, Demas, Alexander* the Coppersmith and others, both of old and latter times, that acquitted themselves in some sort in the triall of the Crosse, were yet here fearefully foiled. *David* not foyled with lust whilest he wandred in the wilderness, many *Bathshebae* would not have overcome him then.

Vse 1. To such as are in this estate of prosperity, to looke to themselves, they stand on slipperie ground. Prosperity to religion is as the Ivie to the Oake, it quickly eats out the heart of it. The security and prophaniensse of these times, the daughters of our peace and prosperity, shew as much.

Vse 1.

Vse 2. To such as are in adversity, to be patient, yea thankfull. God in pitty keepes them from riches and abundance, lest it should choake them. For they are thornes, *Matth. 13.* He sees that thy weake braine would not beare such strong drinke, nor thy weake stomake digest such hard meat.

Vse 3. To such as have stood out in the lesser temptations, that they yet presume not. For many are like to cold snakes in adversity, which then doe no hurt, the cold stupifies them; but let the heat warme them, and then they will discover themselves. Therefore wee must labour to approve our selves also in this temptation on the right hand. Good gold is purged in the fire, and shines cleerely

3

in

in the water, whereas contrarily clay is scorched in the fire, and dissolved in the waters. So a good man acquits himselfe both under the crosse, and in peace and preferments, when as the wicked oftentimes are foiled in both. Approve wee then our sincerity in both, and in the latter specially, as more dangerous.

Vse 4. For triall to them that have beene overcome by the lesser temptations on the left hand. If hunger and necessity master thee, what then will fulnesse? If a peece of bread and a handfull of barley corrupt thee, what then such glorious offers as here the Divell makes?

5. Marke here the Divels craft in shewing our Saviour the glory of the kingdoms of the earth, but concealing the griefe. So in sinne he shewes the pleasure, and conceales the punishment, he shewes the gaine, not the paine: As to the Israelites the Onions and flesh-pots of Egypt, not the bricks, not the bondage of Egypt. Wee knowing this craft, must labour in these temptations to see that which the Divell hides, and to apprehend the fearefull after-claps. Let us labour to see *Isaels* naile as well as her milke, *Dalilabs* scissers as wel as her bosome, the Snakes poyson as well as her imbrace, and the Bees sting as wel as her hony. That speech of *Abner* is true in sinne, *2 Sam. 3. 26.* *Will it not be bitterness in the end?* and the want of apprehending it, is the cause of our foiles in temptation. If *David* could have felt the griefe of his broken bones, *Psal. 51.* before his adultery, he would never have committed it. The Divel blindes us so, that we see not til after-

ward,

Doff. 5.
The Divels
craft in shew-
ing the glory
but not the
griefe.

ward, as Gen. 3. *Thou wert their eyes opened*: the Di-
vill that shut them before, will open them then.
That which *Salomon* notes in some buyers, to say,
It is a goodly thing, it is a goodly thing, and after they have bought,
to boast how good it is, is contrarily true in Satan
in the sale of his naughty wares to us, *It is good, it*
is good, saith the seller, but afterwards he lets us see
how he hath fetched us over, and cries as fast, *It is*
naught, it is naught. The Divell at first comes as a
friend and promises pleasures and profits, but after-
wards he shewes himselfe as an enemy in accusing,
and shewing nothing but griefe, shame, Gods an-
ger, and hell fire. Like that deceiving Prophet, 1
King. 13. that intreated the other Prophet to come
in and dine with him, and never gave over, till hee
had got him, telling him, he had a warrant from
God; but afterward in the middest of dinner rose
up, and threatened him destruction for consenting.
Such sawce doth the Divell alwayes give us to his
sweet meats, when ever we eat of them. The things
the Divell tempts unto, are like unto such pictures
as on the one side are some goodly men, or beauti-
full women, but on the other side ugly Owles. Let
us therefore looke unto both sides, and desire the
Lord to open our eyes, that we may see the fearefull
consequents of sin. *Mark 8. 18.* *Ye have not led into tempta-*
tion.

ndrew and
NOTES

1. 2. 3.
1. 2. 3.
1. 2. 3.
1. 2. 3.

Doctr. 6.
It is the divell
that maketh
us thinke the
world to be
glorious.

The verball temptation

Satani: Thus much for the *verball temptation*. The *verball* follows. It containes Satans promise to our Saviour, to give him the whole world. And well may I call it *verball*, for hee doth but *verbalizare*, goe about to coozen Christ with meer words. Now as I said, this is but a *subordinate* temptation, ushering the other to idolatry, an argument to draw on the other. And thus Satan reasons: If thou mayst get the whole world by worshipping me, then it is thy best to doe it; But thou maist get the whole world by it, therefore doe it. The assumption he proves first from his willingnesse shewed in his free offer. Secondly, from his ability to performe that he promises, because all is his, and that by the best right, Gods donation, *It is delivered to me, and to whom I will, I give it.*

1.

1. For his willingnesse shewed in his large promise, *All this will I give thee.* Marke

Doff. 1.
A wicked kind of liberality is to be avoided.

1.

2.

A perverse and wicked kind of liberalitie in the Devill to be avoided. For first, it is for his owne ends, for his owne glory, that hee might obtaine worship of Christ. Thus many are bountifull to procure glory and respect to themselves, & to such as will couch unto them, but not otherwise. This is a diabolicall bounty. Secondly, his bounty is to the maintenance of sin, and so is the Papists where of they spbragge, even to the maintenance of the same sinne, that here the Divell would be so bountifull so, namely, Idolatry. Thus *the revenues of the wicked are to sinne, Broo. 10. 16.* but the righteous will honour the Lord with their riches, maintaine his

his Church and true worship; Prov. 3. 9. Honour the Lord with thy riches, and with the first frutes of all thine increase. Thirdly, his bounty is treacherous, and verifies the proverbe, that enemies gifts are no gifts. His bounty is to catch our Saviours soule, as Sauls was to David in giving him Achish to be a snare unto him. But true bounty hath truth joynted to it, Pro. 20. 28. Bounty and truth preserve the King.

2. Marke the Divels equivocation. All these. Why, what were all these but shadowes and representations? It was a great catch our Savior was like to have had, if he had yielded. If hee had beene challenged for not performing, here would have bin his defence, even the Jesuiticall tricke of equivocation. Thou shalt have all I shewed, for all that I shew'd thee, was but an image, & indeed nothing, so nothing shalt thou have. Of this tricke see more in the treatise of the Heavies deceitfulness, pag 127. 28.

3. Here we may see how the Divell goes about to steale away our hearts from God, and to entice us unto his service by hope of gaine and glory in this world, necessarily tying & appropriating these things to his followers. If thou wilt worship me, thou shalt have all these things, otherwise if thou feed still upon the oracle at Jordan, and beleevest that voice that thine spake to thee, thou art sure enough to continue poore & miserable still. So still he deales with us. What fooles are you are to beleieve Gods Word, and in the meane time to be pinched with poverty, and held under in obscurity. Can you live upon words? Come higher to me, I wil surely make you rich, great and glorious in the world, if ye will

Doff. 2.
The Divell
u'seth to equi-
vocate.

Doffr. 3.
The Divell
enticeth to his
service by
hope of gaine
and glory.

Michael and the Dragon.

be ruled by me. Thus *Satan* enticed *Satan* by gifts, and told him, *The Lord keeps him from honor*; Num. 24. 11. such is *Satan* is *Satan*, promising mountaines of gold to seduce us from the Lord. Like *Nebuchadnezzar*, with his alluring promises, as it were, the melodious harmony of musickall instruments; hee bewitcheth us, & makes us bow to the golden idoll. Like the strumpets inveigling the youth, by telling him, she had deckt her bed with ornaments, carpets, labes of Egypt, and perfumed it with myrrh, aloes and cynnammom. Surely this golden and glittering bait of the diuell, of all other is most alluring, & prevailes most. Bountie in a master is a great attractive to his service. *Can any of the sons of Israel*, said *Saul* to his servants, fearing their defection to *David*, can they give you vineyards? *1 Sam. 23. 7*. When the Devill then once hath possessed us with a conceit of his bounty, that there is assurance of rich rewards in his service, & contrarily that in Gods, nothing to be gotten, but beggery & misery, poverty & persecutio, then he makes us begin to entertain thoughts of casting off Gods lively, and to say, as they: The proud & wicked are advanced, *It is in vaine to serve the Lord*. This temptation had almost puzzled *David*, he brought him neer falling downe, his feet had almost slipped. Here was that fearful shipwrack of *Isaiah* upon the rock of the 30. peices of silver. He saw that the event answered not his hopes in following of Christ, that same reportall kingdome wherof he dreamed, went not forward, and him selfe disappointed of such honours and offices as under him he expected, and long ga-
ped

ped for, therefore he now forsakes Christ, and hopes for greater matters by the Prelates, and so turnes traitor to his master, and chaplaine to the Prelates, or rather the diuell in the Prelates. Here was Demas his overthrow. The Diuell set out the world like a painted and trapped strumper to his eie, & caught him presently, so that he forsooke Paul, and embraced the present world, 2 Tim. 4. 10. In the purer and primitive Churches, how came there at length such horrible corruptions and Apostacies, but the diuell beared & blinded their eies with ambition and covetousnes, & perswaded them, that in the simplicity of the Gospell there was little, either gain or glory, unlesse they corrupted it, & turned it into another Gospell? Thus hath the diuell hatched the pestilent mōster of popery out of the Cockatrice egge of the love of this World. And at this day, what is it that keeps men otherwise wise & learned, in that rotten religion, but that same golden cup, which the whore of Babylon holds in her hands? Pompe, primacy, riches, fat Bishopricks, Cardinalships, and these golden cords binde them fast to this See. The Censurators interpret this, *All these will I give thee, thus, I will make thee Pope.* What makes many so violent & so virulent against the truth, & the purer professors of religiō, but that they looke to climb, & to rise up to preferment upon their shoulders? As Brasine noted in his time, when he said, *Pauper Lutherus multos fecit divites.* Poore Luther made many rich. That was it that made so many write & raile against Luther, because it was a step to preferment. In the Commonwealth also, & in al callings therein, this is the cause

of the many corruptions that abound, because the Divell is taken at his word, and men doe verily beleeve that in the way of honesty and sincerity the way is stopped up, and hedged against riches and rising; and contrarily is opened in the Divels broad way (where they may have elbow-roome enough, and doe what they will) namely, in the way of falsehood, injustice, flattery, prophaneesse, swearing, Sabbath-breaking, dissembling, and time-serving.

Reas.

Now the reason why this temptation so takes, is the sympathy our corrupt nature hath with it. Naturally we love this earth, and relish the savour of it exceedingly. Owe thinke this a fine thing to live at ease, to swim in pleasures, to have all that our hearts desire, to be honored and admired of others.

Many say, Psal. 4. Who will shew us any good? that is, any Lands, livings, honours, dignities. Nay, so doat we on this world, that we wait not for the divell to come and offer us the sight of our supposed good, and so to tempt us, but we even tempt and provoke the divell, and as though he were too slow in his office, we cry out for him, *Who will shew us any good?* who will shew us the way to get the world, and the desirable profits thereof? As in *Judas*, who went first to the Divell in his instruments, with his *What will ye give me?* Not having the patience to stay the divels leasure; and to heare him offer, *This will I give thee.* Being so sharpe set on these things, the Divell beares us in hand, that the most compendious way to get and hold them, is to cracke and craze conscience, zeale, religion; and tels us, that so long as we stand upon such nice and curious matters, we shall never

never rise or thrive in the world. Nothing is more distastefull to flesh and blood, than the crosse, and therefore no marvell, if Christ have so few Disciples, who invites them to the Crosse, *if any will be my Disciple, he must deny himselfe, and take up his Crosse.* Nothing againe more tickling and delighting our corruption, than the glory of the world, and therefore no maruell if the divell have so many servants, who invites them to the kingdomes of the World. *If any man will worship us, all these kingdomes, and the glory of them, will I give him.*

This being so dangerous and prevailing a temptation, that hath wounded so many; it must teach us to strengthen our selves against it. Which that we may doe, two maine remedies may be used.

The first is the mortification of our fleshly members, the eye and the eare of old Adam. If a man should come to a dead man, and promise him never so many kingdomes, and shew him never so much honour and glory, hee is nothing moved. Now mortification makes us dead men to the world, as blind men to this goodly sight of the world, and as deafe Adders to the charmes of this charmer. Neither then will these goodly things any more tickle us, than a jewell, or a precious stone will do a beast. This mortification is that which weanes us from the world, and makes us to be with David, *Psal. 131.* to be to the world as weaned childten to the breast, who doe not onely not desire it, but though you shew them never so goodly a breast, abounding with never so luscious milke, and promise them never so much, and flatter them what you can, yet

Vic.

Remedy 1.
Mortification
of our fleshly
members.

you shall not get them to take it, and suck it. When the diuell entices mortified Christians to sinne by these proffers & promises of the world, he is more like to speed and winne them, than a woman is like to perswade her weaned childe to doe this or that, by plucking forth the brest. Of all arguments, it is the worst to a weaned child. Indeed to a sucking child, it is the onely commanding argument; and so is the brest of the world to an unweaned and unmortified Christian. The Divell hath them on the hip, he may easily bring them to any thing. Looke how a crust commands an hungry curre: so doth a little worldly trash a carnall man. They that have longing desires, and itching affections after this worlds delicates, and *they that will be rich, fall into temptations and snares*, 1 Timoth. 6. 9. There is no doubt but worldly, covetous, ambitious men would turne Papists, yea Turkes and Infidels, rather than they would not drinke the sweet milke of worldly profits and pleasures. For covetousnes it selfe is inward idolatry, and what should keep him from committing outward sinne, that commits inward. He that bowes his heart to gold in his chest, wil rather than lose that gold, bow his knee to a golden or wooden image. And this experience hath shewed in all ages. So that not onely by covetous desires of worldly pelfe, doth the divell bring men oftentimes to kill others, *Pro. 1. 19.* but even themselves and their own soules, by betraying them into his hands, by forsaking the faith, 1 Tim. 6. 10. The only way then to keep our selves from being drawn away by the allurements, is by mortification to plucke

plucke out that eie of ours, that is so much affected with the beauty of that golden idol, and to circumsise that eare of ours, that is too much delighted with the diuels sweet musick, to put a knife to that throat of ours, that too much longs after his dainties. Yea, so to be crucified with Christ, that our nature may be quite altered and changed, so that now these worldly things may no more moove us, than hay would doe a Lion. And indeed if we were throughly mortified, nothing would move us ther, but the kingdome of God, peace of conscience, joy in the holy Ghost, increāse of grace. And as for the worlds treasures, we should despise them, as grown and grave men do childrens gewgawes, and bables. And we should take in as foule scorne, to haue the Diuell thus offer us these worldly profits, as grave men would take it ill, to be perswaded to ought by the offers of childrens bables. It is a signe therefore that we are stil babes, and not men in Christ when the Worlds toyes and bables have such interest in us. Labour wee then to be grave, sober, and mortified Christians, that since the Diuels most powerfull motive to draw us away from God, is this of worldly gaine and glory, we having no affections to these things, may bee no fit booty for any such temptation, but being Gods *Nazarites*, may be able without longing to look on the wine sparkling in the glasse, & being Gods chaste virgins, may be able not to desire the strūpets beauty in our hearts. If the worl'ds beauty can command thine eyes, and her musicke thine eares, surely, the diuell can command thy knee to bow to him. For if once we looke
on

on the *Sunne shining*, and the *Moon* in her brightnesse, the *kissing of the hand*, that is, adoration will follow, *Iob* 31. 27.

Remedy 2.
Holy meditations.

1. That desire of abundance of unlawfull.

The second remedy, are holy meditations, as namely,

1. That the very desires of abundance and greatnesse are themselves unlawfull, though we desire them not upon such conditions, as here the Divell offers them. We are commanded, *1 Tim.* 6. 8. to be content with meere necessities, for food and raiment. Where there is no contentation, there are no further desires. *Agur. Pro.* 30. 8. praises against riches, as well as against poverty. That which we are to pray against, we may not desire, and such desires cannot be of nature, for that is contented with little, nor of grace, for that is contented with lesse, and therefore they must needs be of corruption, for that is the unsatiable *Horse-leach*. Therefore for the things of this life, we must be at an indifferency and subject our selves to God, as *David*, *2 Sam.* 15. 25.

2. That the divell in these promises deceiveth us: Not giving al the things promised.

2. That the Divell in these promises deceives us, and that three waies. First, sometimes not giving al the things promised, but the contrary. *Adam* was promised to be like God himselfe, but how well he obtained it, witnesse Gods bitter scoffe, *Behold, man is become like one of us, Gen.* 3. So he promised by his instruments, life and honour to *Cranmer* if he would give him the worship of the hand, and receive his marke in the hand by subscription, but he failed him. So the Romish runnagates that goe thither for preferment, what little respect have they oftentimes,

times; so that they with themselves at home again, and sometimes returne in the same discontent, in which they went? How little was *Judas* set by, by the high Priests, when once hee had served their turne? How did they shake him off in that pittifull distresse, with *Lookethou to that?* How poore are the witches, that in confidence of these promises, even sell themselves to the Divell? *Secondly*, sometimes the divell deceives us in his promises, not yeelding them so good to us as he promised, colepits in stead of golden mines; bleare-eyed *Leah* in stead of beautifull *Rachel*; *stones* and *Serpents* in stead of *fish* and *bread*. The divell promises us much peace and felicity in these outward things; we find nothing but vanity and vexation of spirit. Therefore they are called lies, *Psal. 4.* because as pleasant baits they cover the hooke. Hence that phrase, *Mat. 13.* of the deceitfulness of riches. Sweetnesse is promised in the bread of deceit, but we finde it gravell crasht in our teeth, *Prov. 20.* That same wickednesse which is so sweete in the mouth, and under the tongue, will bee gall of *Aspes* in the midst of us, and God will make him that hath so greedily devoured substance, to vomit it up againe, for God shall draw it out of his belly, he shall sucke the gall of *Aspes*, and the *Vipers* tongue shall stay him, *Joh 20. 13, 14, 15, 16.* The way of the wicked shall deceive them, saith *Salomon*, *Prov. 12. 26.* And therefore he saies immediately before, that the righteous is more excellent than his neighbour, that is, the wicked, for al the righteous his present crosses, and the wicked's present felicity. For though they believe the lying promises of the Devill, yet it will prove

3
Not yeelding
them so good
as he promi-
sed.

prove othewise. Their hony will prove gall, and their wine vinegar, and therefore *Salomon* addes in the next verse, *The deceitfull person shall not rest that which he tooke in hunting.* He shall never joy it. In his faire *Roses*, the divell hides shrewd pins, that shall pricke them, when they looke to be refreshed with their sweet smels. *Balaaks* preferments were goodly *Roses* to *Balaam*, and so were *Naamans* gifts to *Gehezi*, and the *Babylonish* garment to *Achan*, and the thirty peeces of silver to *Iudas*. But there were poysoned pins in all these *Roses*. For what got *Balaam* for his going to *Balak*, but a sword in his ribs, *Num.* 31.8? Whereupon *Iude* calls it the deceit of *Balaams* wages, *Iude* 11. Did not *Iudas* his thirty peeces bring the halter about his necke? and *Achans* *Babylonish* garment the stones about his eares? And *Gehezies* reward, the leprosie into his forehead? So that these men might have done with the instruments of their punishments, *Iudas* with his halter, *Achan* with his stones: as *Cræsus* did with those chains with which *Cyrus* bound him, he sent them to *Apollo*, that is, to the Divell for presents, who had gulled him with false promises of victory.

Thirddly, the Devill deceives us in his promises, in getting farre better things of us, than we have of him. For in these contracts with the Divell, wee make *Esaus* penni-worth, sell heaven for a messe of portage; *Glaucus* exchange, gold for copper. We are as foolish as children, that lose their parents and their owne liberty, and suffer themselves to be stolne away for an apple. Yea, as the bird that accepts of the Fowlers meat, but buies it full deere
whr

34
Getting farre
better things
of us, than we
doe of him.

with the losse of her owne life. So here wee shall have of the devil a little worldly trash, but then we lose that which is more precious, truth, faith, and a good conscience, *Prov. 20. 15.* Incomparable Jewels to be bought with the losse of tenne thousand worlds, but not to bee sold to the Divell, though he could give us as many worlds, as wee have haire on our heads. *Buy the truth, but sell it not, Proverbs 23.* Surely, if onely the health and strength of our bodies were to bee lost for all the world, it were no saving bargain. Who in his right wits would take upon him the Monarchie of the whole world, upon condition that he must never have one healthfull houre, but alwayes bee tortured with the most exquisite torments of the stone? He hath a more kingly spirit, that chuses rather to be an healthy begger, than a sicke and tortured King.

Now then, if it would profit a man nothing, to win all the whole world, and to lose but his bodily health, what then, as Christ sayes, to lose his owne soule, his precious soule? When then we are thus tempted, let us thinke of our losses we shall sustaine, and let thinke with the good figge-tree, *Judg. 9.* tempted with a kingdome, *Should I lose my sweetness?* and so with the Olive, *Should I lose my fragrance?* So should a Christian reason with Satan, ballancing the worlds riches, and the Spirits together, *Should I leave the sweetness of faith? Should I lose the sweetness of a good conscience, to raigne a while in a little worldly glory? Why, I am a LORD and KING already: A spirituall LORD.* Should

should I be such a foole to lose my spirituall Lordship for a temporall one? My service under Christ makes me a King. My Kingdome I should receive of thee, O Satan, will make me a slave. Better is a royall service than a slavish sovereignty. Again, every Christian hath Satan under his feet; by these gifts Satan seeks to redeeme himselfe, and thou by accepting them doest not onely free him, but inthrall thy selfe, and bringest thy selfe into his place. Here then thou shouldst have the mind of those Persians, Isa. 13. 12, 17. *which should not regard silver, nor be desirous of gold.* And of the husband finding the adulterer with his wife, Prov. 6. 35. *not enduring the sight of any ransom, nor consenting, though gifts bee never so much augmented.* Satans bounty is treacherous, as we saw before. And his gifts are hooked and lined, to catch our poore soules in.

3

3. That all these things he promises, are vaine and insufficient to give true content. For,

1. They are inferiour unto us as men, much more as Christians. A thing worse than thy selfe cannot make thee better. Gold and silver are inferiour to thee. The good of the body is the soule; & the good of the soule is God. How doe we then disparage our selves in seeking after, and esteeming of these things which are to our soules, as copper to gold embalming it, not making it better? What content then can a mans soule take in these things? If covetous and ambitious men feele content in any of these things, it is no otherwise than as itching sores do in clawing and scratching fingers. They are the worse

*Res inferior to
non potest facere
in meliorem:
Aurum & Argentum inferius
est homini.
corpora animus
superior deus.*

worse for it afterward. Nothing can fit the infinite appetite of the soule; but God who alone is infinite. No more can mans minde be filled with corporall, than a chest be filled with spirituall things. He alone that fills heaven and earth, can fill the soule, *Pla. 119. 96. I have seene an end of all perfection, but thy commandements are exceeding large. And 1 Pet. 1. 24. 25. All flesh is grasse, and the glory of flesh, as the flower of the field, but the Word of the Lord endureth for ever. And Pla. 173. When I awake, I shall be satisfied with thine image.* God fully satisfies, but these earthly things doe not feed our hungry soules, but the hunger of our saules, saith Augustine.

*Non esurient animas, sed a-
nimum pascat
animarum.*

2. They are fickle and fugitive, therefore well shewed here in a *moment*, because they glide away, as the running water; and in *representation*, because they have no substance, but are meere shadows and vanishing shewes. So *Paul, 1 Cor. 7. 31. sayes that the fashion of this world passeth away.* Where the word translated *fashion* signifies but an accidentall & externall figure, without substance. *S. Luke* calls all *Agrippa's pompe* but a *fancy*; *Acts 25. 23.* And on the contrary, *Paul* speaking of the new man, framing and forming him in us; *Gal. 4. 19* uses such a word as signifies an essentiall and substantiall forme. And *Heb. 12.* heaven is said to be a citie having *foundation*. No earthly thing hath any foundation, but are reeling and tottering, whence that phrase of the *uncertainty of riches, 1 Tim. 6. 18.* Either they forsake us living, or wee them dying.

figura;

*ut tamen
formetur*

*ut quod
ficta*

4. Meditate of the excellent reward of the life to come

come. Wee must got up with *Moses* into Mount *Aeba*, and see the heavenly *Canaan*; and with *Isaiah* into Gods mountaine; and see the heavenly *Ierusalem*, and put downe the Diuels mountaine, with Gods mountaine, and his light, with that fight which is there: when wee shall see what better things we haue in heaven, we shall scorne the Diuels offers, and thinke our selves disparaged, being Gods sonnes, and Heires of Heaven, to be offered such trash. And therefore the Diuell did not here, as in the other temptation, say, *If thou be the Sonne of God*, because that heere it would haue made against him, as being a temptation not standing with the dignity of Gods sonnes. If we could but know our owne worth in being Gods Sons, and the rich inheritance this Sonship entitles us unto, we would scorne this World, as much as an honest man, having a sweet and wel-favoured wife of his owne, would doe some filthy druggie and blouzy harlot. As on the top of high mountaines, the greatest houses and men seeme but small: so from the toppe of Gods mountaine, all these earthly things which here we so admire, will seem but meane and small. It is because wicked men are *farre off*, as *Peter* speaks, blinde, and cannot see things that are a farre off, such as are heavenly, that they fall so in love with the earthly. This remedy *Paul* prescribes, 1 Tim. 6. *But thou, O man of God, flye these things, yiz. covetousnesse.* But how? *Lay hold on eternall life.* When our desires and thoughts are in pursuit after these earthly things, then should we direct them by presenting this other, and better object of heaven,

Postquam in
montem verti-
cam ascendit: ri-
mum parva no-
bis & vobis, &
monia etiam
videntur, &c.
Sic parva vide-
buntur oculis,
& divitiis, &
gloria, &c. cum
caelestia respici-
am. Chrysost. ad
pop. Antioch.
Hom. 15.

ly glory. This last meditation serves also to answer that objection, that God rewards not his servants, and fulfils not his promises of this life made to them. For though he never should, as he often doth remember them with temporall blessings, yet they are all abundantly fulfilled in the enjoiment of that heavenly Glory, *Iob 22. 24. and Psalme 91. 16. With long life will I satisfie him, and shew him my salvation.* And therefore as *Heb. 11.* God need not bee ashamed to bee called our God, as falsifying his truth, because he hath prepared a Citty for us, which is an universall collection of all blessings.

*Iob 22. 24.
Psal 91. 16.
Heb. 11.*

All these meditations layd together and well digested, wee shall be able to answer Satan in this temptation, as the King of Sodom was answered by *Abraham, Gen. 14. 23. God forbid, that we should take so much as a shoe-latchet of Satan, lest it should bee said, Satan hath made us rich.*

Gen 14. 23.

Now come we to the Devils second prooffe, from his ability, in regard that all these things are his by Gods donation and delivery; so that hee may dispense them where, and how he will. Where we have to consider,

2.

1. *The Devils Lye, with the colour of it.*
2. *His slander.*
3. *His craking.*

First, *the devils Lye*, that God had given him all the world, and the honours thereof to dispose as he would. This is a very Lye. For *Psal. 24. 1. The earth is the Lords, and the fulnesse thereof.* *Psalme 75. 6, 7.*

1. The Devils Lye.

*Psalme 24. 1.
Psalme 75. 6, 7.*

Prov 8 17.
 Matth. 28

1 King. 22

Matth 11.

Revel. 2.

To come to preferment is neither from the East, nor from the West, nor from the North: But God is Judge, he maketh low, and he maketh high. And there was one now in presence, who had said long agoe, *By me Kings doe reigne*, Prov. 8: And afterward, *All power in heaven and earth is given to me*, Matth. 28. And who now truely and justly might have sayd concerning the delivery of this power, as *Zidkiah* unjustly sayd unto *Micaiah*, concerning the Spirit, 1 Kings 22. *When went the Spirit of the Lord from me to thee?* So, *When was this power taken from mee and given to thee?* Indeed the Divell is Gods Jay-lour, and hath the keyes of hell delivered unto him, he hath fetters and yrons, rackes and tortures delivered unto him, being an hang-man and executioner; but he hath not that delivered unto him, which heere he speakes of. For if it were as hee sayes, would he preferre at any time his enemies to Kingdomes? would he arme them with swords against himselfe? Surely, *Satan* will not be divided against himselfe, Matth. 12. would he preferre *David*, *Hezekiah* and *Iosiah* to the throne, to beate downe the throne of *Satan*? Revelat. 2. would hee preferre such *figgetrees* to the Kingdome? No surely: None but *Ababs*, *Neroes* and *Domitians*, and such vile *brambles*, that would scratch and teare in peeces Gods Saints.

Either then the Divell is a grosse Lier or a most simple foole. But the Divell is no such simple foole as to put a knife into his adversaries hand to cut his owne throat with. And therefore he is a notorious Lier.

If it were as the Devill would, there should be
only no good Kings, but no Kings at all; but
Tyrants only. For the Devill is an enemy to Kings,
because their authority is an enemy to him, Iudg
18. The cause why the Divell so ruled then, is no-
ted to be this, *In those dayes there was no King in*
Israel.

Iudg. 18.

Take we heed now this being such a Lye we be-
leeve it not. The practices of many witnesse against
them, that they acknowledge the divels Lordship;
for in sicknesse they seeke to charmes and witches
for health, in poverty for wealth, in obscurity for
honour by shifts and wicked meanes. If we belee-
ved that God were Lord, good meanes would suf-
fice us, we would seeke all these outward blessings
in the wayes of godlinesse, and never seeke to get
them by offending God, or otherwise than by see-
king him and his favour who is the bestower of
them.

Thus we see the *Devils Lie.*

Let us see the *colour of it.*

For there is some truth in this which the Divell
speakes, and that is this:

The Divels chaine is sometime slackened, and
God lets him alone in his violent usurpation, and
disposing of these earthly things, and that for most
just causes, as the triall of his children, the punish-
ment of the world, and the glory of his own name,
in triumphing over Satan thus let loose, and over-
throwing him by himselfe. Now the Divell turnes
toleration into donation, connivence and permission
into approbation, and that which is done at some

The colour of
the Divels Lie.

Doth.

God some-
times lets the
Divell alone
in his violent
disposing of
earthly things

times, and in some places hee makes constant and generall. This is the trick of diuelliſh liars thus to piece out things by addition. A little truth ſhall be enough to face it out, and colour over many lies. If they have never ſo little hold, how wil they ſtretch? as *Dog* in *Abimelecks* entertaining of *David*, and the world in the leſſer infirmities of Gods children. Beware we of this. As alſo beware we of gathering Gods allowance from the event, as here the diuell ſeemes to doe. For ſo might the theefe that gets his goods by ſtealing, and the cruell extortioner ſay, that God hath delivered that which they have into their hands. Thus we ſee how the Diuell abuſes this little truth to colour a lye. Let us ſee what good uſe we may make of it.

1. This muſt ſerve to ſtay our mindes in the con-
fuſion and ataxie, that we ſee in the world. *Princes*
are on foot, when ſervants are on horſe-backe, Eccleſiaſt.
10.7. The rod that ſhould be on the foolles backe,
is often in his hand to afflict the backes of others.
Aſſes are ſet out with golden bridles. Baſe and un-
worthy perſons are preferred in Church, Common-
wealth, and families, when honeſt and heroicall ſpi-
rits are curb'd and depreſſed. And oftentimes ſuch
wicked ones are in honour and place, that a man
would thinke that it is true, which here the Diuell
ſayes, and that honours were at his diſpoſing in-
deed. But is this any ſuch marvell, whileſt by Gods
toleration the Diuell ſits at the helme? will not he
op. oſe any good man, and ſtrive againſt his proſer-
ment? God indeed is the God of Order; and that
he does, is done in the ſweeteſt conveniency; but the

Eccleſ. 10.7

the Diuell is the God of confusion, and therefore he iumbles and tumbles, and turnes all things topsie turuay, and troubles the cleere fountaines. Howbeit God is the God of order, euen in the Devils greatest confusions. And as once out of the confused *Chaos*, at the first creation he drew forth this orderly and adorned world, so still out of Satans tragedies and hurly burlies, he brings forth sweete order and comelinesse. For when Satan hath his will in the gouernement of the world, then, and therein also is Gods will fulfilled, for Gods will is the highest cause of all things, *Psal. 115. 3. But our God is in heauen, he doth whatsoever he will.* So that not so much as the least action comes to passe without his will. So that, (which is a singular comfort) that which is as the Diuels action most disorderly, as it is Gods, is most orderly.

Psal. 115. 3.

2. Let then such as get any of these worldly preferments, let them examine themselues how they got them, and whose creatures they are, whether the Diuels or Gods. For the Diuell hath sometimes the disposing of these things. And how many are there that may thanke the Deuill for their honours, and offices? Not only those that possesse vnlawfull places, as Popes & Cardinals, &c. but such as come to lawfull callings vnlawtully, and yet such will be thanking God for their places. But herein they offer a vile indignity to God; for as not to thanke him for that which is his, is to deny him to be Author of good; so to thanke him for that which is the devils work, is to make him the author of euill. *Give vnto God that which is Gods,* and not that which is the Devils.

Vse 2.

Criminibus debent honor, &c.

Vse 3.

3. Here we see the reason, why that many in great place in the world are such enemies to Christs Kingdome, and do so promote the Diuels. The reason is, because they are the Diuels creatures, and of his preferring, and therefore no maruell if they sticke to him, who aduanced them, and so discharge the trust he put in them.

Vse 4.

4. This shewes that the wicked, enriched and aduanced by the Diuell, are but meere theeves and v-surpers, for they can haue no better Title than the Diuell hath, who bestowes that on them which they haue. As he that receiues stolne goods, is in the same case with the theefe.

Vse 5.

5. Great ones in the world must looke to themselves, for the Diuell challengeth a speciall interest in kingdoms, and so Earledomes and Baronies, &c. And therefore he will labour specially to corrupt, and so to possesse such as are possessed of such places.

Thus much for the *Diuels lye*, and the colour thereof.

2. His slander.

The second thing is his *slander* of God. For, if this be true, that God hath deliuered vp the gouernement of the world to Satan, then the Lord must be guilty of all disorders committed by the Diuell. If God himselfe cannot be free from slanders, what maruell if good men cannot?

3. His craking.
Prou. 13. 7.

The third thing is his *craking*. *All this is mine, and I giue it where I will.* There is, saith Salomon, *Prou. 13. 7. that maketh himselfe rich, and hath nothing.* This is true here in the Diuell, the poorest begger of all Gods creatures, and yet loe, how he boasts of his riches!

riches. To brag of that we have not, is the Diuels trick. And vaine-glorious vaunting *Thrasos* are the Diuels disciples.

And thus much for the *subordinate* temptation.

The *principall* followes, which is to Idolatry, that Christ would fall downe and worship him.

2. Marke here how the Diuell tempting Christ to the ambitious desire of rising, withal tempts him to a base falling down & worshipping of himselfe. Ambition is base and slavish. It will fall downe, to rise, crouch and creepe, to mount. How base did *Absaloms* ambition make him to cringe and crouch to the people, and to kisse those, whom otherwise he would haue scorned. *lookes upon?* But the basest of all is, when it makes men bow to Satan.

3. Marke the intolerable pride of the Deuill in affecting diuine honours. As here at Christs hands, so in all the sacrifices of the Heathen: So *Deut. 32. 17. They offered vnto Diuels, not God, 1 Cor. 10. 20. These things which the Gentiles sacrifice, they sacrifice to Diuels, and not to God, Reuel. 9. 26.* So in the images of Popery, and in al superstitions and false worship. The consideration of this shewes of what spirit they are, that would draw diuine honour to themselves. It shewes that the *Popish* spirit is an *hellish* spirit.

3. It was the Diuels fall, to scorne homage and subiection to Man-God. In *Mahometes Alcoran*, it is said, that the Diuell was cast out of heauen, because he would not worship man. Whereupon *Luthers* coniecture is pretty, *The deuill, saith he, hath bewrayed himselfe. It is likely hee foresaw the Incarnation of*

The principal temptation.

Doctr. 1.
The slavery of ambition.

Dignitatibus fulgere vis?
Danti supplicat & quis praeire ceteris bonore cupis, poscendis humilitate uilescit.
Boet.

2. The Devils intolerable pride.
Deut. 32. 17. 1 Cor. 10. 27. Reu. 9. 20.

3. The Deuill fell by scorning to submit himselfe.

Christ, & thence was his fall in learning to submit himselfe to an inferiour nature. And this well suites with that here related, that the Deuill is so far from doing homage to Christ incarnate, that he requires it from him. Herein wee haue a picture of wicked wretched men, who though they haue smarted often for their sins, as the Deuill euer since his fall hath for his pride, yet for all that they go on, and grow worse and worse.

4. Heere are met together the basest and the worthiest of Gods Creatures, namely, the Deuill & Christ Iesus, who is not onely a creature as man, but also the Creatour, God blessed for ever. Great is the oddes betwixt the Diuell viler, than the vilest road, and Iesus Christ the Lord of glory, whom the Angels adore, at whose name euery knee bowes, Phil. 2. yea, whom once the Deuill himselfe worshipped in heauen, and yet this base Deuill would haue our blessed Lord fall downe to him. *The righteous falling downe before the wicked, is like a troubled well, and a corrupt spring, Prou. 25. 26.* How true this had been in Christ; if the righteous Christ had fallen before the wicked Deuill? for Christ is the Spring of all grace to the Elect. It had been happy for the Deuill, if he could haue done that to Christ, which he wished Christ to doe himselfe. *John Baptist* thought himselfe vnworthy to wipe Christs shooes, and yet the Deuill, Pope-like, thinkes himselfe worthy to haue Christ kisse his shooes. Whereby we see, that the more base vnworthy the wicked are, so much more they seek to domineere, especially ouer the godly, as *Haman* ouer *Mordecai*. Neither must it seeme

Dott.

The wicked
by how much
he baser, by
so much the
loftier,

seeme strange to the godly, if sometimes the base refuse of the people, the most dunghilly, and rascall rake-hells, the scumme of the earth, viler than the earth, rise vp against them, & crow over them, and would haue their neckes vnder their girdles, nay vnder their feet, since the Diuell their Master would so haue done with Christ our Master. *The seruant is not aboue his master.* It was Iobs case and complaint, Iob 30. 1. that they whose fathers bee had refused to set with the dogges of his flockes, did mocke him, and grinne at him, like a company of curres.

5. See to what horrible sinnes the Diuell may tempt euen the best. What more fearefull than to worship the Deuill in person? yet to this sinne is Christ himselfe tempted. Be not thou discouraged then, if thou be tempted to grosse and odious sins. It was the Lords owne case.

Thus much for Satans assault.

Christ's repulse follows:

Containing } First, a detestation } of Satans
 } Secondly, a confutation } temptation.
 First, the detestation in the first words, *Auoid Satan, Hence from me;* Be gone, speaking to him as to a dog. This teacheth

1. With what violence, temptations, especially more dangerous ones, are to be resisted. Modest, maidently and gingerly dealing here is not good. They are called *fiery darts*, Eph. 6. we must therefore deale as in quenching fire. Thus violent was Paul, when he beat downe the fleshes with a club, 1 Cor. 9. & so here Christ deales thus violently with Satan.

5. The best may be tempted to horrible sinnes.

2. Christ's repulse.
 1. The detestation.

Doct. 1.
 Temptations are violently to be resisted. Ephes. 6.

1 Cor. 9.

He

AAs 7:

2. When wickednes grows outrageous, we must of lambes bee come Lyons.

3. A Christian should then bee most moved, when Gods glory is defaced.

Numb. 12. 3.

He would not endure him, nor stand debating with him, but commands him away. As wicked men deale, making themselves intractable to all good perswasions, *stopping their eares against them, AAs 7.* So should we do against the Diuels enchantments. Herein was *Eue* wanting.

2. Christ before spake more moderately, but now that the diuell begins to thrust out his hornes, and to shew himselfe plainly, Christ takes him vp short, and with great eargernesse and indignation, bids him Auant. When wickednesse is more mannerly, and doth not so grossely discover it selfe, there is place for meeknesse: But when once it growes impudent and outrageous, away then with mildnesse, then of Lambes turne wee Lyons, and shew we the spirit of power as *Paul* against *Elymas*, *AAs 13. 10.* Nettles, if they be handled gently, sting the more. Therefore of some, *Paul* saies, Rebuke them, *in words*, cuttingly, *Tit. 1. 3.*

3. Especially should a Christians Spirit be vp, when Gods glory is defaced. In our own private injuries, mildnes is good, but in Gods cause, patience is blockishnesse, moderation is mopishnesse, toleration is cowardise. Madnes then is better than meeknesse. This made Christ giue the Auant now to Satan, because Gods glory was now specially shot at, when the diuell would haue had a diuine worship. *Moses* the meekest man on earth, what a spirit had he, and how was he blowne vp, when the people had made the golden calfe? Gods blessing be on that blessed heart, that hath a stomacke against Gods dishonour, and entertaines all wicked oathes and

and blasphemies, with this *Apogee* of our Saviour :
And woe to them that cry *Euge*.

The second point followes ; The *confutation* of
the temptation. Where are two things,

1. *Our Saviours weapon.*

2. *His manner of handling it.*

1. *His weapon* is that place out of *Deut. 6. 13.* Out
of this one booke, nay, almost out of this one chap-
ter, hath Christ answered all Sathans temptations.
Now then if there be such sufficiency in one booke,
in one chapter of Scripture, what is in the whole ?
How is it furnished abundantly with antidotes for
euery poyson, with medicines for euery disease ?
Tobies fish, and others herbs are but idle, the Deuill
feares them as much as hee doth the Papists holy
water, a deuice of his owne. Onely the Scriptures
scare him. *Obiect.* If hee may be chased away with
harmonies, as in *Sauls* case, then why not with
heards, saith *Gulielmus Parisiensis* : *Answ.* The me-
lancholy humour being the Diuels seate, musicke
had force to assuage the force of the humour, and
so consequently of Satan; The musick disabled the
instrument, not the *Agent*, dispelled the melancholy,
not the Diuell.

2. *His manner of handling his weapon.*

And that in his { *Allegation.*
 Application.

1. *His Allegation.* His manner of alleadging is,
that in alleadging he interprets it. First, by chan-
ging the word *scare* into *worship*. The reason is, be-
cause that feare is the more generall word; and so
comprehends worship the particuliar; And besides,
feare

2. The cons-
futation,

I

2.
1. His Allega-
tion.

1.

fcare is the caule of outward worship.

And here we learne,

Doff. 1.
The true feare
of God vrges
ys to outward
worshippe of
God.

Psal. 14. 1.

Verf. 4.

1. That where the true feare of God is, it will vrge to the outward Worship of God: So that the negle& of Gods outward worship argues little true feare of God. Heere then the grosse neglecters of Gods worship in prayer, hearing, receiuing the Sacraments, are condemned for the Atheists. *Psal. 14. 1* *The foole hath said in his heart, There is no God.* This Atheisme of their hearts is manifested in their liues in the negle& of Gods worship, *ver. 4. They call not vpon the Lord.* This discouers them also which say, they may giue outward reuerence to Idols, so the heart be reserued to God: but when God is truly feared in the heart, he will be also worshipped with the knee. Shew mee thy feare by thine outward worship.

Doff. 2.
The feare of
God is the
fountaine
both of mat-
ter and man-
ner.

2.

Deut. 6.

2. That the feare of God is both the fountaine whereout the worship of God proceedes, and the manner wherein it must be performed: which condemnes most mens prophane, irreuerent and ceremoniall seruice of God.

Secondly, Christ interprets this place by adding the word *Alone*, and him alone shalt thou serue. For that this is the true sense, may appeare by the negative in the former verse in that place, *Deut. 6. Ye shall not worship other gods, but the Lord your God shall yee serue.* The case is a like, when you say that by faith only we are iustified; for so much is implied in that negative of *Paul*, *Not by workes, but by faith.* Now the word *only* is to bee referred as well to the first part of the sentence, *Thou shalt worship the Lord*, as well

well as to the last, *Thou shalt serve him, or else Christ had but played with the Divell.*

2. His manner of Application of the text to answer Satans temptation, it excellent. First, Satan tempted him to outward idolatry, perswading him thereto by the benefit he should have thereby; even the Lordship of the whole world, because it was at Satans dispose. Now Christ with this text answers both this argument whereby he tempted, and the temptation it selfe. The argument of benefit, by alleaging a flat place of Scripture against that, whereto Satan promised a blessing. As if he had sayd, How can any benefit come by that which Gods prohibition hath cursed? This teacheth that nothing is to bee gotten by offending God. And indeed in such cases the question is, whether we will chuse God, or our penny; Christ, or *Satan*? Therefore excellently *Ioseph*, when tempted by his mistress to folly, by hope of gaine; *How can I doe this, and sinne against God? Gen. 39. 9.* opposing the losse of Gods Favour, to the gaining of his mistresses.

Againe, whereas Satan, the better to draw on Christ, and to assure him of this benefit, craked of that Lordship he had in the world, Christ notably refutes this vaine brag by the title of *Lord*, which this text gives to God, *Thou shalt worship the Lord thy God*, containing a secret reason why God is onely to be worshipped, because he onely is the *Lord* of all things. And so there lies couched this argument against Satan: None can bee made Lord of the world, but by the just Lord, and to him onely is ho-
mage

1. His application.

Doff.
Nothing is to be gotten by offending God.

Gen. 39. 9.

Doctr.

The consideration that God is the Lord of all, may stay us a gainst the wants of outward things.

Doctr.

Onely God is to be adored with outward religious worship.

Matth. 26

mage to be given in that regard. But not thou Satan, but God is the Lord of the world. And therefore not thou, but he to be worshipped in hope of receiving this Lordship.

This sheweth, how we may stay our selves against the wants of any of those outward things, by considering that God is the Lord of all, *The earth is the Lords, and the fulnesse thereof.* And therefore doe wee begge *our daily bread* at the Lords hands, because *his is Kingdome.* Thus Christ answers the argument.

The temptation it selfe to fall downe and worship, is directly and plainly answered by the words of the Text, *Thou shalt worship the Lord thy G O D.* Where the doctrine is plaine.

That onely God is to bee adored with outward religious worship; Such as is the bending of the knee, uttering words of prayer with hands stretcht out, and eyes lift up. Though some of these may be done to Princes, yet not with that purpose and affection of heart wherewith we doe them to God. And it is this purpose of the hart, that makes these outward actions religious worship. The outward actions may be performed in scorne, as they, *Matth. 26.* bowed to Christ. The Papists say, that Angels and Saints may be worshipped with religious worship. Gods worship they call *latreia*, or worship. The Saints *diakonia*, or service.

Ans. 1. This distinction is a meere mockery, as if a woman giving her body and affection to another man, should invent one name for the giving of

of her affections to her husband, another for giving them to another.

2. *Latveia* signifies service to men: yea, cruell and base bondage, *Deut.* 28. 48. *Levit.* 23. 7, in the translation of the Septuagints. And *Douleia* signifies service to God, *Mat.* 6. 22. *Rom.* 1. 7. and in many other places.

3. *Douleia* properly signifies an higher and stricter service than the other, for *duas*, comming of *duo*, to binde, signifies a bondman, and *servus* in Latin, *quasi bello servatus*, signifies such a servant as was taken captive in the warres. *Latveia* signifies the service of one hired for money. And therefore that place, *Levit.* 23. 7. *Ye shall doe no servile worke*, the seventy rendred *τὰ ἑβδόμη τῶν ἡμερῶν τοῦ ἑορτασμοῦ*, to prevent the fraud of the Jewes, that would have hired others to worke. Therefore, as wittily our *Humphrey* speakes, worthily doe the Papists take *Douleia* to themselves, (*quia & duriter, & gratis serviunt*) because they have an hard and a rewardlesse service. As they were not hired of the Saints to serve them: so they are like to receive no wages of them. Yet though this be the proper signification of *Latveia*, we deny not but that very fitly it is applied to divine Service, because it ought to be voluntary, as is the worke of him that is hired, and not constrained as is bond-slaves. But to leave this difference of words, let us see what reall difference they put betwixt the worship of God and Saints. *Ar. Harmini* defines divine worship, that which is given to the person worshipped, as vnto the first beginning and last end. Now, saith he, so to worship any creature,

3
Deut 28. 48
Levit. 23. 7
Matth. 6. 22
Rom. 1. 7.

3.

Levit. 23. 7.

is idolatry, and that is here forbidden. Belike then our Saviour falsly alleaged this place, to prove that he might not worship Satan. For Satan did not desire to be worshipped, as the first beginning, and last end, but as one under God that had received that he had, of him.

Thus we see how this text answers Satans first temptation to outward idolatry. It answers also in the latter clause, *And him onely shalt thou serve*; the second temptation to inward Idolatry, in the love of honour and riches. God onely must be our Master, not God and riches, *Mat. 6*. He must have all our heart and affections, *Psalm 73*. *Whom, have I O Lord, in heaven, or on earth, but thee?* And thus much of the combat betweene Christ and Satan, the second maine head of this story.

The third followes: *The issue*. It is twofold.

1. *The Devils departure. Then the Diuell left him. Matth. 4. 11.*

2. *The Angels ministring.*

For the first. Out of it we learne.

1. That God will give an issue to all the trials of his Children, so that they shal not alwaies continue upon them, *1 Cor. 10. 13*. *There hath no temptation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.*

2. Wee see here in our Saviours practise, how true that of James is, *Jam. 4. 7*. *Resist the Diuell, and he will flye from you.* A coward invites him. The more we give place to him, the more he encroches.

The

The third
part, the issue
of Christs
temptation.

The first issue

Doct. 1.
God will give
an issue to the
trials of his
Children.

Doct. 2.
Resistance of
Satan puts
him to flight.

The way to be rid of him, is not to yeeld to him. The reason is plaine. Resisting is more than a mans worke. When hee sees a man goe about to resist him, he perceiues God is there, and therefore flies the presence of God. Where no resistance is, there hee perceiues the Spirits absence, and so conceiues hope of easie victory. Let vs then shew our spirits in resisting and fighting with Satan. Here a word and a blow is the best. If the Devill speak but the least word in temptation, draw presently vpon him or thou emboldnest him.

Quest. How should I resist him?

Ans. 1. With Gods Word, as here our Saviour did, seriously meditating on it, and by alth applying it to thy selfe. 2. With our owne words as prayer. *Amalek* cannot preuaile as long as *Moses* his hands are held vp. Resistance indeed is by faith, whom resist steadfast in the faith, 1 Pet 5:9. Now faith vses both the Word and prayer. In resisting the injuries offered vs by men, if we reuenge them, our selues, we complaine not; or if we complaine to Superiours, we reuenge them not our selues. But here both must bee done. Wee must both resist him with blowes and violence, in striking at him with the sword of the Spirit, the word of God, as also with complaints put against him to the Lord in our prayers.

S. *Luke* addes that he departed for a season, *Luke* 4. 13. which implies that though Satan had receiued this terrible foile, & such a foile as might for euer haue put him out of al hope of victory, yet after a while againe, such was his malice, such his

Aa

shame.

The way to
resist Satan.

shamelesse and impudent importunity, that hee would not for all this rest: but would yet againe assault our Lord: It teaches vs then,

That which before hath also bene noted, Satans inuincible malice and importunity. He himselfe was here overcome, and not yet his malice; his temptation, yet not his impudency. Who would haue thought that euen Satan, put to so foule and shamefull a foile, durst euer haue peept out of his denne againe, and haue shewne his face any more? & yet his malice makes him both blind and restless. We finde him againe at our Saviour, *Matth. 26. 22, 23.* where he vsed Peter as his stalking horse. If after such an inglorious foile given by the Sonne of God, who had thus trampled him in the mire vnder his feet, and so victoriously triumphed ouer him, his malice would yet serue him for new aduentures, what then will it doe, where he findes his repulse more gentle, and his denials more easy? Neuer must we hope for any truce with this aduersary. Though he haue the worst by neuer so much yet will not his malice endure to heare of a peace, no nor of a truce. As hee neuer *slumbers nor sleeps* *(that keeper Israel)*, so neither he that hates Israel. Neuer hope wee to be freed from Satans molestations, till we haue gotten that *great gulf*, *Luke 16. 26.* betweene him and vs. Wee may sometimes haue somewhat more peaceable intermissions, hee may for a season forbear vs, but yet neither will those *seasons* bee long, *for hee knowing his time is briefe*, *Reuel. 12.* will be sure that those *seasons* shall not be ouer-long. And therefore our wisdome

will

will be to redeeme these seasons, and if they get be
giuen vs from his malice, to be arming ourselues
against a new combate. Bee not too secure, thou
maist as well thinke he will cease to be a Deuill, as
cease to tempt.

The second issue is the Angels ministering: *And so,*
the Angels came and ministered vnto him. They mi-
nistered either food to his hungry body, or comfort
to his troubled soule, wearied with Satans wicked
temptation, or else they ministered triumphing at
his victory. And this is set forth by way of admi-
ration: *And behold, the Angels, Beothian whom the*
Deuill so vilely vsed, the Angels doe seruice vnto.

Learne first, a bad man should not be so bold and

1 The difference betwixt Christs temptations
and ours. He had no helpe but his owne. The An-
gels came not to him to minister, till after the
temptations were ended, but to vs they minister in
the very act of temptation.

2 When we have been abused by Satans wic-
ked instruments, God will send some of his to be in
stead of ministering Angels to vs. So after *Salmos*
railing, and Absalons treachery, the Lord raised
vp many faithful friends and comforters of *David*.
Though the rich man despised *Lazarus*, yet
the Angels despised not to carry his soule to hea-
uen. Nay, God himselfe oftentimes, as I may say,
ministers vnto his abused & oppressed Saints. Wit-
nesse those many vnspokeable comforts ministered
vnto the hearts of the Martyrs in their prisons, at the
stake, and in the fire. How may this comfort vs a-
gainst the railings and scoffings of *Michael*? What
though

The second
issue.

Doct. 1.

The diffe-
rence betwixt
Christs temp-
tations and
ours.

Doct. 2.

God raised
up comforters
vnto his ser-
uants after
the abuses of
Satans instru-
ments.

though the flesh; yet David shall be honoured of others; much of those in whose eyes she desires hee might be despisable? 2 Sam. 6. 22.

Doctr. 3.
Nothing is
lost by wait-
ing on Gods
providence.


26. 3. **Section.** Gods providence is never wanting to those that make it their portion. Nothing is lost by waiting upon Gods providence. If Christ had harkened to Satan, to have made bread of stones, and so out of a distrust in Gods providence had unlawfully releas'd himselfe; hee would have found it indeed *bread of stones*, such like *Salmans* bread of deceit, full of wrath, it would have been stony and gravenly stiffe to his conscience. If Christ had harkened unto Satan, and had by this miracle served him selfe, the Angels here had not served him. Who would not wait upon Gods providence, to be thus waited upon by Gods Angels? Trust God in all thy straights, make *not bread of stones*, and rather than shew shallow want, God will send not onely Ravens to feed thee, as they did *Elisha*, 1 King. 17. 6 but an Angel to feed thee also, as hee did to the same *Elisha*, 1 Kin. 19. 5. 6. When we are not through distrust over hasty to serve our selves; rather than false, this bulge of shallacious. So well shall we be served, and so assuredly shall we be fed, that makes Gods providence his portion.

1. I thought the best way to carry his soul to heaven was by the way of the cross. May God himselfe be witness as I may say. What a great blessing it is to be in the hands of the Lord. How may this comfort be made use of in the hands of the Lord. How may this comfort be made use of in the hands of the Lord. How may this comfort be made use of in the hands of the Lord.



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with the Scriptures opened oc-
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